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Emerson's Library at Concord
From a painting by Miss E. W. Roberts

THE HARVARD CLASSICS

EDITED BY CHARLES W ELIOT LL D

ESSAYS

AND

ENGLISH TRAITS

BY R W EMERSON

WITH INTRODUCTION AND NOTES

VOLUME 5

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INTRODUCTORY NOTE

RALPH WALDO EMERSON *was born in Boston, Mass., on May 25, 1803, the son of a prominent Unitarian minister. He was educated at the Boston Latin School and at Harvard College, from which he graduated at eighteen. On leaving college he taught school for some time, and in 1825 returned to Cambridge to study divinity. The next year he began to preach; and in 1829 he married Ellen Tucker, and was chosen colleague to the Rev. Henry Ware, minister of the historic church in Hanover Street, Boston. So far things seemed to be going well with him; but in 1831 his wife died, and in the next year scruples about administering the Lord's Supper led him to give up his church. In sadness and poor health he set out in December on his first visit to Europe, passing through Italy, Switzerland, and France to Britain, and visiting Landor, Coleridge, Wordsworth, and, most important of all, Carlyle, with whom he laid the foundation of a life-long friendship. On his return to America he took up lecturing, and he continued for nearly forty years to use this form of expression for his ideas on religion, politics, literature, and philosophy. In 1835 he bought a house in Concord, and took there his second wife, Lidian Jackson. The history of the rest of his life is uneventful, as far as external incident is concerned. He traveled frequently giving lectures; took part in founding in 1840 the "Dial," and in 1857 the "Atlantic Monthly," to both of which he contributed freely, and the former of which he edited for a short time; introduced the writings of Carlyle to America, and published a succession of volumes of essays, addresses, and poems. He made two more visits to Europe, and on the earlier delivered lectures in the principal towns of England and Scotland. He died at Concord on April 27, 1882, after a few years of failing memory, during which his public activities were necessarily greatly reduced.*

At the time of Emerson's death, he was recognized as the foremost writer and thinker of his country; but this recognition had come only gradually. The candor and the vigor of his thinking had led him often to champion unpopular causes, and during his earlier years of authorship his departures from Unitarian orthodoxy were viewed with hostility and alarm. In the

Abolitionist movement also he took a prominent part, which brought him the distinction of being mobbed in Boston and Cambridge. In these and other controversies, however, while frank in his opinions, and eloquent and vigorous in his expression of them, he showed a remarkable quality of tact and reasonableness, which prevented the opposition to him from taking the acutely personal turn which it assumed in relation to some of his associates, and which preserved to him a rare dignity.

Recognition of his eminence has not been confined to his countrymen. Carlyle in Britain and Hermann Grimm in Germany were only leaders of a large body of admirers in Europe, and it may be safely said that no American has exerted in the Old World an intellectual influence comparable to that of Emerson.

The spirit and ideas which constitute the essence of his teaching are fully expressed in the essays contained in this volume. The writings here produced belong to the earlier half of his literary activity; but it may fairly be said that by 1860 Emerson had put forth all his important fundamental ideas, the later utterances consisting largely of restatements and applications of these. Thanks to the singular beauty and condensation of his style, it is thus possible to obtain from this one volume a complete view of the philosophy of the greatest of American thinkers.

THE AMERICAN SCHOLAR

AN ORATION DELIVERED BEFORE THE PHI BETA KAPPA SOCIETY, AT CAMBRIDGE, AUGUST 31, 1837

MR. PRESIDENT AND GENTLEMEN: I greet you on the recommencement of our literary year. Our anniversary is one of hope, and, perhaps, not enough of labor. We do not meet for games of strength or skill, for the recitation of histories, tragedies, and odes, like the ancient Greeks; for parliaments of love and poesy, like the Troubadours; nor for the advancement of science, like our contemporaries in the British and European capitals. Thus far our holiday has been simply a friendly sign of the survival of the love of letters amongst a people too busy to give to letters any more. As such, it is precious as the sign of an indestructible instinct. Perhaps the time is already come when it ought to be, and will be, something else; when the sluggard intellect of this continent will look from under its iron lids, and fill the postponed expectation of the world with something better than the exertions of mechanical skill. Our day of dependence, our long apprenticeship to the learning of other lands, draws to a close. The millions that around us are rushing into life cannot always be fed on the sere remains of foreign harvests. Events, actions arise, that must be sung, that will sing themselves. Who can doubt that poetry will revive and lead in a new age, as the star in the constellation Harp, which now flames in our zenith, astronomers announce, shall one day be the pole-star for a thousand years?

In this hope I accept the topic which not only usage, but the nature of our association, seem to prescribe to this day,—the AMERICAN SCHOLAR. Year by year we come up hither

to read one more chapter of his biography. Let us inquire what light new days and events have thrown on his character and his hopes.

It is one of those fables which, out of an unknown antiquity, convey an unlooked-for wisdom, that the gods, in the beginning, divided Man into men, that he might be more helpful to himself; just as the hand was divided into fingers, the better to answer its end.

The old fable covers a doctrine ever new and sublime; that there is One Man,—present to all particular men only partially, or through one faculty; and that you must take the whole society to find the whole man. Man is not a farmer, or a professor, or an engineer, but he is all. Man is priest, and scholar, and statesman, and producer, and soldier. In the *divided* or social state these functions are parcelled out to individuals, each of whom aims to do his stint of the joint work, whilst each other performs his. The fable implies that the individual, to possess himself, must sometimes return from his own labor to embrace all the other laborers. But, unfortunately, this original unit, this fountain of power, has been so distributed to multitudes, has been so minutely subdivided and peddled out, that it is spilled into drops and cannot be gathered. The state of society is one in which the members have suffered amputation from the trunk, and strut about so many walking monsters —a good finger, a neck, a stomach, an elbow, but never a man.

Man is thus metamorphosed into a thing, into many things. The planter, who is Man sent out into the field to gather food, is seldom cheered by any idea of the true dignity of his ministry. He sees his bushel and his cart, and nothing beyond, and sinks into the farmer, instead of Man on the farm. The tradesman scarcely ever gives an ideal worth to his work, but is ridden by the routine of his craft, and the soul is subject to dollars. The priest becomes a form; the attorney, a statute-book; the mechanic, a machine; the sailor, a rope of a ship.

In this distribution of functions the scholar is the delegated intellect. In the right state, he is *Man Thinking*. In the degenerate state, when the victim of society, he tends

to become a mere thinker, or, still worse, the parrot of other men's thinking.

In this view of him, as Man Thinking, the theory of his office is contained. Him Nature solicits with all her placid, all her monitory pictures; him the past instructs; him the future invites. Is not, indeed, every man a student, and do not all things exist for the student's behoof? And, finally, is not the true scholar the only true master? But the old oracle said, "All things have two handles: beware of the wrong one." In life, too often the scholar errs with mankind and forfeits his privilege. Let us see him in his school, and consider him in reference to the main influences he receives.

I. The first in time and the first in importance of the influences upon the mind is that of Nature. Every day, the sun; and, after sunset, Night and her stars. Ever the winds blow; ever the grass grows. Every day, men and women, conversing, beholding and beholden. The scholar is he of all men whom this spectacle most engages. He must settle its value in his mind. What is Nature to him? There is never a beginning, there is never an end, to the inexplicable continuity of this web of God, but always circular power returning into itself. Therein it resembles his own spirit, whose beginning, whose ending, he never can find,—so entire, so boundless. Far, too, as her splendors shine, system on system shooting like rays upward, downward, without centre, without circumference,—in the mass and in the particle, Nature hastens to render account of herself to the mind. Classification begins. To the young mind, everything is individual, stands by itself. By and by it finds how to join two things, and see in them one nature; then three, then three thousand; and so tyrannized over by its own unifying instinct, it goes on tying things together, diminishing anomalies, discovering roots running under ground, whereby contrary and remote things cohere, and flower out from one stem. It presently learns that since the dawn of history there has been a constant accumulation and classifying of facts. But what is classification but the perceiving that these objects are not chaotic, and are not foreign, but have a law which is also a

law of the human mind? The astronomer discovers that geometry, a pure abstraction of the human mind, is the measure of planetary motion. The chemist finds proportions and intelligible method throughout matter; and science is nothing but the finding of analogy, identity, in the most remote parts. The ambitious soul sits down before each refractory fact; one after another reduces all strange constitutions, all new powers, to their class and their law, and goes on forever to animate the last fibre of organization, the outskirts of nature, by insight.

Thus to him, to this school-boy under the bending dome of day, is suggested that he and it proceed from one root; one is leaf and one is flower; relation, sympathy, stirring in every vein. And what is that Root? Is not that the soul of his soul? A thought too bold, a dream too wild. Yet when this spiritual light shall have revealed the law of more earthly natures, when he has learned to worship the soul, and to see that the natural philosophy that now is, is only the first gropings of its gigantic hand, he shall look forward to an ever-expanding knowledge as to a becoming creator. He shall see that Nature is the opposite of the soul, answering to it part for part. One is seal and one is print. Its beauty is the beauty of his own mind. Its laws are the laws of his own mind. Nature then becomes to him the measure of his attainments. So much of Nature as he is ignorant of, so much of his own mind does he not yet possess. And, in fine, the ancient precept, "Know thyself," and the modern precept, "Study Nature," become at last one maxim.

II. The next great influence into the spirit of the scholar is the mind of the Past—in whatever form, whether of literature, of art, of institutions, that mind is inscribed. Books are the best type of the influence of the past, and perhaps we shall get at the truth—learn the amount of this influence more conveniently—by considering their value alone.

The theory of books is noble. The scholar of the first age received into him the world around; brooded thereon; gave it the new arrangement of his own mind, and uttered it again. It came into him life; it went out from him truth. It came to him short-lived actions; it went out from him immortal

thoughts. It came to him business; it went from him poetry. It was dead fact; now it is quick thought. It can stand and it can go. It now endures, it now flies, it now inspires. Precisely in proportion to the depth of mind from which it issued, so high does it soar, so long does it sing.

Or, I might say, it depends on how far the process had gone of transmuting life into truth. In proportion to the completeness of the distillation, so will the purity and imperishableness of the product be. But none is quite perfect. As no air-pump can by any means make a perfect vacuum, so neither can any artist entirely exclude the conventional, the local, the perishable from his book, or write a book of pure thought that shall be as efficient in all respects to a remote posterity, as to contemporaries, or rather to the second age. Each age, it is found, must write its own books; or rather, each generation for the next succeeding. The books of an older period will not fit this.

Yet hence arises a grave mischief. The sacredness which attaches to the act of creation—the act of thought—is transferred to the record. The poet chanting was felt to be a divine man: henceforth the chant is divine also. The writer was a just and wise spirit: henceforward it is settled, the book is perfect; as love of the hero corrupts into worship of his statue. Instantly the book becomes noxious; the guide is a tyrant. The sluggish and perverted mind of the multitude, slow to open to the incursions of Reason, having once so opened, having once received this book, stands upon it and makes an outcry if it is disparaged. Colleges are built on it. Books are written on it by thinkers, not by Man Thinking; by men of talent, that is, who start wrong, who set out from accepted dogmas, not from their own sight of principles. Meek young men grow up in libraries believing it their duty to accept the views which Cicero, which Locke, which Bacon have given, forgetful that Cicero, Locke, and Bacon were only young men in libraries when they wrote these books.

Hence, instead of Man Thinking we have the bookworm. Hence, the book-learned class who value books as such; not as related to Nature and the human constitution, but as making a sort of Third Estate with the world and the soul.

Hence, the restorers of readings, the emendators, the bibliomaniacs of all degrees.

Books are the best of things, well used; abused, among the worst. What is the right use? What is the one end, which all means go to effect? They are for nothing but to inspire. I had better never see a book, than to be warped by its attraction clean out of my own orbit, and made a satellite instead of a system. The one thing in the world, of value, is the active soul. This every man is entitled to; this every man contains within him, although, in almost all men, obstructed, and as yet unborn. The soul active sees absolute truth; and utters truth, or creates. In this action it is genius; not the privilege of here and there a favorite, but the sound estate of every man. In its essence it is progressive. The book, the college, the school of art, the institution of any kind, stop with some past utterance of genius. This is good, say they,—let us hold by this. They pin me down. They look backward and not forward. But genius looks forward; the eyes of man are set in his forehead, not in his hindhead; man hopes; genius creates. Whatever talents may be, if the man create not, the pure efflux of the Deity is not his; cinders and smoke there may be, but not yet flame. There are creative manners, there are creative actions, and creative words; manners, actions, words, that is, indicative of no custom or authority, but springing spontaneous from the mind's own sense of good and fair.

On the other part, instead of being its own seer, let it receive from another mind its truth, though it were in torrents of light, without periods of solitude, inquest, and self-recovery, and a fatal disservice is done. Genius is always sufficiently the enemy of genius by over-influence. The literature of every nation bears me witness. The English dramatic poets have Shakspearized now for two hundred years.

Undoubtedly there is a right way of reading, so it be sternly subordinated. Man Thinking must not be subdued by his instruments. Books are for the scholar's idle times. When we can read God directly, the hour is too precious to be wasted in other men's transcripts of their readings. But when the intervals of darkness come, as come they must,—when the sun is hid, and the stars withdraw their shining,—

we repair to the lamps which were kindled by their ray, to guide our steps to the East again, where the dawn is. We hear, that we may speak. The Arabian proverb says, "A fig-tree, looking on a fig-tree, becometh fruitful."

It is remarkable, the character of the pleasure we derive from the best books. They impress us with the conviction that one nature wrote and the same reads. We read the verses of one of the great English poets, of Chaucer, of Marvell, of Dryden, with the most modern joy,—with a pleasure, I mean, which is in great part caused by the abstraction of all *time* from their verses. There is some awe mixed with the joy of our surprise when this poet, who lived in some past world two or three hundred years ago, says that which lies close to my own soul, that which I also had wellnigh thought and said. But for the evidence thence afforded to the philosophical doctrine of the identity of all minds, we should suppose some preëstablished harmony, some foresight of souls that were to be, and some preparation of stores for their future wants, like the fact observed in insects, who lay up food before death for the young grub they shall never see.

I would not be hurried by any love of system, by any exaggeration of instincts, to underrate the Book. We all know that as the human body can be nourished on any food, though it were boiled grass and the broth of shoes, so the human mind can be fed by any knowledge. And great and heroic men have existed who had almost no other information than by the printed page. I only would say, that it needs a strong head to bear that diet. One must be an inventor to read well. As the proverb says, "He that would bring home the wealth of the Indies, must carry out the wealth of the Indies." There is then creative reading as well as creative writing. When the mind is braced by labor and invention, the page of whatever book we read becomes luminous with manifold allusion. Every sentence is doubly significant, and the sense of our author is as broad as the world. We then see, what is always true, that, as the seer's hour of vision is short and rare among heavy days and months, so is its record, perchance, the least part of his volume. The discerning will read, in his Plato or Shakspeare, only that least part,—only the authentic utterances of the oracle; all the

rest he rejects, were it never so many times Plato's and Shakspeare's.

Of course, there is a portion of reading quite indispensable to a wise man. History and exact science he must learn by laborious reading. Colleges, in like manner, have their indispensable office,—to teach elements. But they can only highly serve us when they aim not to drill, but to create; when they gather from far every ray of various genius to their hospitable halls, and, by the concentrated fires, set the hearts of their youth on flame. Thought and knowledge are natures in which apparatus and pretension avail nothing. Gowns, and pecuniary foundations, though of towns of gold, can never countervail the least sentence or syllable of wit. Forget this, and our American colleges will recede in their public importance, whilst they grow richer every year.

III. There goes in the world a notion that the scholar should be a recluse, a valetudinarian,—as unfit for any handiwork or public labor, as a pen-knife for an axe. The so-called "practical men" sneer at speculative men, as if, because they speculate or *see*, they could do nothing. I have heard it said that the clergy—who are always, more universally than any other class, the scholars of their day—are addressed as women; that the rough, spontaneous conversation of men they do not hear, but only a mincing and diluted speech. They are often virtually disfranchised; and, indeed, there are advocates for their celibacy. As far as this is true of the studious classes, it is not just and wise. Action is with the scholar subordinate, but it is essential. Without it, he is not yet man. Without it, thought can never ripen into truth. Whilst the world hangs before the eye as a cloud of beauty, we cannot even see its beauty. Inaction is cowardice, but there can be no scholar without the heroic mind. The preamble of thought, the transition through which it passes from the unconscious to the conscious, is action. Only so much do I know, as I have lived. Instantly we know whose words are loaded with life, and whose not.

The world—this shadow of the soul, or *other me*—lies wide around. Its attractions are the keys which unlock my

thoughts and make me acquainted with myself. I run eagerly into this resounding tumult. I grasp the hands of those next me, and take my place in the ring to suffer and to work, taught by an instinct, that so shall the dumb abyss be vocal with speech. I pierce its order; I dissipate its fear; I dispose of it within the circuit of my expanding life. So much only of life as I know by experience, so much of the wilderness have I vanquished and planted, or so far have I extended my being, my dominion. I do not see how any man can afford, for the sake of his nerves and his nap, to spare any action in which he can partake. It is pearls and rubies to his discourse. Drudgery, calamity, exasperation, want, are instructors in eloquence and wisdom. The true scholar grudges every opportunity of action passed by, as a loss of power.

It is the raw material out of which the intellect moulds her splendid products. A strange process too, this, by which experience is converted into thought, as a mulberry leaf is converted into satin. The manufacture goes forward at all hours.

The actions and events of our childhood and youth are now matters of calmest observation. They lie like fair pictures in the air. Not so with our recent actions,—with the business which we now have in hand. On this we are quite unable to speculate. Our affections as yet circulate through it. We no more feel or know it, than we feel the feet, or the hand, or the brain of our body. The new deed is yet a part of life,—remains for a time immersed in our unconscious life. In some contemplative hour it detaches itself from the life like a ripe fruit, to become a thought of the mind. Instantly it is raised, transfigured; the corruptible has put on incorruption. Henceforth it is an object of beauty, however base its origin and neighborhood. Observe, too, the impossibility of antedating this act. In its grub state, it cannot fly, it cannot shine, it is a dull grub. But suddenly, without observation, the selfsame thing unfurls beautiful wings, and is an angel of wisdom. So is there no fact, no event, in our private history which shall not, sooner or later, lose its adhesive, inert form, and astonish us by soaring from our body into the empyrean.

Cradle and infancy, school and playground, the fear of boys, and dogs, and ferules, the love of little maids and berries, and many another fact that once filled the whole sky, are gone already; friend and relative, profession and party, town and country, nation and world, must also soar and sing.

Of course, he who has put forth his total strength in fit actions has the richest return of wisdom. I will not shut myself out of this globe of action, and transplant an oak into a flower-pot, there to hunger and pine; nor trust the revenue of some single faculty, and exhaust one vein of thought, much like those Savoyards, who, getting their livelihood by carving shepherds, shepherdesses, and smoking Dutchmen for all Europe, went out one day to the mountain to find stock, and discovered that they had whittled up the last of their pine-trees. Authors we have in numbers who have written out their vein, and who, moved by a commendable prudence, sail for Greece or Palestine, follow the trapper into the prairie, or ramble round Algiers, to replenish their merchantable stock.

If it were only for a vocabulary, the scholar would be covetous of action. Life is our dictionary. Years are well spent in country labors; in town, in the insight into trades and manufactures; in frank intercourse with many men and women; in science; in art,—to the one end of mastering in all their facts a language by which to illustrate and embody our perceptions. I learn immediately from any speaker how much he has already lived, through the poverty or the splendor of his speech. Life lies behind us as the quarry from whence we get tiles and cope-stones for the masonry of to-day. This is the way to learn grammar. Colleges and books only copy the language which the field and the workyard made.

But the final value of action, like that of books, and better than books, is, that it is a resource. That great principle of Undulation in nature, that shows itself in the inspiring and expiring of the breath; in desire and satiety; in the ebb and flow of the sea; in day and night; in heat and cold; and as yet more deeply ingrained in every atom and every fluid, is known to us under the name of Polarity,—these

fits of easy transmission and reflection," as Newton called them, are the law of Nature because they are the law of spirit.

The mind now thinks, now acts; and each fit reproduces the other. When the artist has exhausted his materials, when the fancy no longer paints, when thoughts are no longer apprehended, and books are a weariness,—he has always the resource *to live*. Character is higher than intellect. Thinking is the function. Living is the functionary. The stream retreats to its source. A great soul will be strong to live, as well as strong to think. Does he lack organ or medium to impart his truths? He can still fall back on this elemental force of living them. This is a total act. Thinking is a partial act. Let the grandeur of justice shine in his affairs. Let the beauty of affection cheer his lowly roof. Those "far from fame," who dwell and act with him, will feel the force of his constitution in the doings and passages of the day better than it can be measured by any public and designed display. Time shall teach him that the scholar loses no hour which the man lives. Herein he unfolds the sacred germ of his instinct, screened from influence. What is lost in seemliness is gained in strength. Not out of those, on whom systems of education have exhausted their culture, comes the helpful giant to destroy the old or to build the new, but out of unhandselled savage nature, out of terrible Druids and berserkirs, come at last Alfred and Shakspeare.

I hear, therefore, with joy whatever is beginning to be said of the dignity and necessity of labor to every citizen. There is virtue yet in the hoe and the spade, for learned as well as for unlearned hands. And labor is everywhere welcome; always we are invited to work; only be this limitation observed, that a man shall not for the sake of wider activity sacrifice any opinion to the popular judgments and modes of action.

I have now spoken of the education of the scholar by Nature, by books, and by action. It remains to say somewhat of his duties.

They are such as become Man Thinking. They may all

be comprised in self-trust. The office of the scholar is to cheer, to raise, and to guide men by showing them facts amidst appearances. He plies the slow, unhonored, and unpaid task of observation. Flamsteed and Herschel, in their glazed observatories, may catalogue the stars with the praise of all men, and, the results being splendid and useful, honor is sure. But he, in his private observatory, cataloguing obscure and nebulous stars of the human mind, which as yet no man has thought of as such,—watching days and months, sometimes, for a few facts; correcting still his old records,—must relinquish display and immediate fame. In the long period of his preparation he must betray often an ignorance and shiftlessness in popular arts, incurring the disdain of the able, who shoulder him aside. Long he must stammer in his speech; often forego the living for the dead. Worse yet, he must accept—how often!—poverty and solitude. For the ease and pleasure of treading the old road, accepting the fashions, the education, the religion of society, he takes the cross of making his own, and, of course, the self-accusation, the faint heart, the frequent uncertainty and loss of time, which are the nettles and tangling vines in the way of the self-relying and self-directed; and the state of virtual hostility in which he seems to stand to society, and especially to educated society. For all this loss and scorn, what off-set? He is to find consolation in exercising the highest functions of human nature. He is one who raises himself from private considerations, and breathes and lives on public and illustrious thoughts. He is the world's eye. He is the world's heart. He is to resist the vulgar prosperity that retrogrades ever to barbarism, by preserving and communicating heroic sentiments, noble biographies, melodious verse, and the conclusions of history. Whatsoever oracles the human heart, in all emergencies, in all solemn hours, has uttered as its commentary on the world of actions,—these he shall receive and impart. And whatsoever new verdict Reason from her inviolable seat pronounces on the passing men and events of to-day,—this he shall hear and promulgate.

These being his functions, it becomes him to feel all confidence in himself, and to defer never to the popular cry. He

and he only knows the world. The world of any moment is the merest appearance. Some great decorum, some fetish of a government, some ephemeral trade, or war, or man, is cried up by half mankind and cried down by the other half, as if all depended on this particular up or down. The odds are that the whole question is not worth the poorest thought which the scholar has lost in listening to the controversy. Let him not quit his belief that a popgun is a popgun, though the ancient and honorable of the earth affirm it to be the crack of doom. In silence, in steadiness, in severe abstraction, let him hold by himself; add observation to observation, patient of neglect, patient of reproach; and bide his own time,—happy enough if he can satisfy himself alone, that this day he has seen something truly. Success treads on every right step. For the instinct is sure that prompts him to tell his brother what he thinks. He then learns that in going down into the secrets of his own mind he has descended into the secrets of all minds. He learns that he who has mastered any law in his private thoughts is master to that extent of all men whose language he speaks, and of all into whose language his own can be translated. The poet, in utter solitude remembering his spontaneous thoughts and recording them, is found to have recorded that which men in crowded cities find true for them also. The orator distrusts at first the fitness of his frank confessions,—his want of knowledge of the persons he addresses,—until he finds that he is the complement of his hearers; that they drink his words because he fulfils for them their own nature; the deeper he dives into his privatest, secretest presentiment, to his wonder he finds this is the most acceptable, most public, and universally true. The people delight in it; the better part of every man feels, This is my music; this is myself.

In self-trust all the virtues are comprehended. Free should the scholar be,—free and brave. Free even to the definition of freedom, "without any hindrance that does not arise out of his own constitution." Brave; for fear is a thing which a scholar by his very function puts behind him. Fear always springs from ignorance. It is a shame to him if his tranquillity, amid dangerous times, arise from the

presumption that, like children and women, his is a protected class; or if he seek a temporary peace by the diversion of his thoughts from politics or vexed questions, hiding his head like an ostrich in the flowering bushes, peeping into microscopes, and turning rhymes, as a boy whistles to keep his courage up. So is the danger a danger still; so is the fear worse. Manlike let him turn and face it. Let him look into its eye and search its nature, inspect its origin,—see the whelping of this lion, which lies no great way back; he will then find in himself a perfect comprehension of its nature and extent; he will have made his hands meet on the other side, and can henceforth defy it, and pass on superior. The world is his, who can see through its pretension. What deafness, what stone-blind custom, what overgrown error you behold, is there only by sufferance,—by your sufferance. See it to be a lie, and you have already dealt it its mortal blow.

Yes, we are the cowed—we the trustless. It is a mischievous notion that we are come late into Nature; that the world was finished a long time ago. As the world was plastic and fluid in the hands of God, so it is ever to so much of his attributes as we bring to it. To ignorance and sin, it is flint. They adapt themselves to it as they may; but in proportion as a man has anything in him divine, the firmament flows before him and takes his signet and form. Not he is great who can alter matter, but he who can alter my state of mind. They are the kings of the world who give the color of their present thought to all nature and all art, and persuade men by the cheerful serenity of their carrying the matter, that this thing which they do is the apple which the ages have desired to pluck, now at last ripe, and inviting nations to the harvest. The great man makes the great thing. Wherever Macdonald sits, there is the head of the table. Linnæus makes botany the most alluring of studies, and wins it from the farmer and the herb-woman; Davy, chemistry; and Cuvier, fossils. The day is always his, who works in it with serenity and great aims. The unstable estimates of men crowd to him whose mind is filled with a truth, as the heaped waves of the Atlantic follow the moon.

For this self-trust, the reason is deeper than can be fath-

oned, darker than can be enlightened. I might not carry with me the feeling of my audience in stating my own belief. But I have already shown the ground of my hope, in adverting to the doctrine that man is one. I believe man has been wronged; he has wronged himself. He has almost lost the light that can lead him back to his prerogatives. Men are become of no account. Men in history, men in the world of to-day are bugs, are spawn, and are called "the mass" and "the herd." In a century, in a millennium, one or two men; that is to say, one or two approximations to the right state of every man. All the rest behold in the hero or the poet their own green and crude being,—ripened; yes, and are content to be less, so *that* may attain to its full stature. What a testimony, full of grandeur, full of pity, is borne to the demands of his own nature by the poor clansman, the poor partisan, who rejoices in the glory of his chief. The poor and the low find some amends to their immense moral capacity for their acquiescence in a political and social inferiority. They are content to be brushed like flies from the path of a great person, so that justice shall be done by him to that common nature which it is the dearest desire of all to see enlarged and glorified. They sun themselves in the great man's light, and feel it to be their own element. They cast the dignity of man from their downtrod selves upon the shoulders of a hero, and will perish to add one drop of blood to make that great heart beat, those giant sinews combat and conquer. He lives for us, and we live in him.

Men such as they are, very naturally seek money or power; and power because it is as good as money,—the "spoils," so called, "of office." And why not? for they aspire to the highest, and this, in their sleep-walking, they dream is highest. Wake them, and they shall quit the false good, and leap to the true, and leave governments to clerks and desks. This revolution is to be wrought by the gradual domestication of the idea of Culture. The main enterprise of the world for splendor, for extent, is the upbuilding of a man. Here are the materials strewn along the ground. The private life of one man shall be a more illustrious monarchy,—more formidable to its enemy, more sweet and serene in its influence to its friend, than any kingdom in history.

For a man, rightly viewed, comprehendeth the particular natures of all men. Each philosopher, each bard, each actor, has only done for me, as by a delegate, what one day I can do for myself. The books which once we valued more than the apple of the eye we have quite exhausted. What is that but saying that we have come up with the point of view which the universal mind took through the eyes of one scribe; we have been that man, and have passed on. First one, then another, we drain all cisterns, and, waxing greater by all these supplies, we crave a better and more abundant food. The man has never lived that can feed us ever. The human mind cannot be enshrined in a person who shall set a barrier on any one side to this unbounded, unboundable empire. It is one central fire, which, flaming now out of the lips of Etna, lightens the capes of Sicily; and now out of the throat of Vesuvius, illuminates the towers and vineyards of Naples. It is one light which beams out of a thousand stars. It is one soul which animates all men.

But I have dwelt perhaps tediously upon this abstraction of the Scholar. I ought not to delay longer to add what I have to say of nearer reference to the time and to this country.

Historically there is thought to be a difference in the ideas which predominate over successive epochs, and there are data for marking the genius of the Classic, of the Romantic, and now of the Reflective or Philosophical age. With the views I have intimated of the oneness or the identity of the mind through all individuals, I do not much dwell on these differences. In fact, I believe each individual passes through all three. The boy is a Greek; the youth, romantic; the adult, reflective. I deny not, however, that a revolution in the leading idea may be distinctly enough traced.

Our age is bewailed as the age of Introversion. Must that needs be evil? We, it seems, are critical; we are embarrassed with second thoughts; we cannot enjoy anything for hankering to know whereof the pleasure consists; we are lined with eyes; we see with our feet; the time is infected with Hamlet's unhappiness,—

"Sicklied o'er with the pale cast of thought."

Is it so bad then? Sight is the last thing to be pitied. Would we be blind? Do we fear lest we should outsee Nature and God, and drink truth dry? I look upon the discontent of the literary class as a mere announcement of the fact that they find themselves not in the state of mind of their fathers, and regret the coming state as untried; as a boy dreads the water before he has learned that he can swim. If there is any period one would desire to be born in, is it not the age of Revolution; when the old and the new stand side by side, and admit of being compared; when the energies of all men are searched by fear and by hope; when the historic glories of the old can be compensated by the rich possibilities of the new era? This time, like all times, is a very good one, if we but know what to do with it.

I read with joy some of the auspicious signs of the coming days, as they glimmer already through poetry and art, through philosophy and science, through church and state.

One of these signs is the fact that the same movement which affected the elevation of what was called the lowest class in the state, assumed in literature a very marked and as benign an aspect. Instead of the sublime and beautiful; the near, the low, the common, was explored and poetized. That which had been negligently trodden under foot by those who were harnessing and provisioning themselves for long journeys into far countries, is suddenly found to be richer than all foreign parts. The literature of the poor, the feelings of the child, the philosophy of the street, the meaning of household life, are the topics of the time. It is a great stride. It is a sign, is it not? of new vigor, when the extremities are made active, when currents of warm life run into the hands and feet. I ask not for the great, the remote, the romantic; what is doing in Italy or Arabia; what is Greek art or Provençal minstrelsy; I embrace the common, I explore and sit at the feet of the familiar, the low. Give me insight into to-day, and you may have the antique and future worlds. What would we really know the meaning of? The meal in the firkin, the milk in the pan, the ballad in the street, the news of the boat, the glance of the eye, the form and the gait of the body,—show me the ultimate reason of these matters; show me the sublime presence of

the highest spiritual cause lurking, as always it does lurk, in these suburbs and extremities of nature; let me see every trifle bristling with the polarity that ranges it instantly on an eternal law; and the shop, the plough, and the ledger, referred to the like cause by which light undulates and poets sing;—and the world lies no longer a dull miscellany and lumber-room, but has form and order; there is no trifle, there is no puzzle, but one design unites and animates the farthest pinnacle and the lowest trench.

This idea has inspired the genius of Goldsmith, Burns, Cowper, and, in a newer time, of Goethe, Wordsworth, and Carlyle. This idea they have differently followed and with various success. In contrast with their writing, the style of Pope, of Johnson, of Gibbon, looks cold and pedantic. This writing is blood-warm. Man is surprised to find that things near are not less beautiful and wondrous than things remote. The near explains the far. The drop is a small ocean. A man is related to all nature. This perception of the worth of the vulgar is fruitful in discoveries. Goethe, in this very thing the most modern of the moderns, has shown us, as none ever did, the genius of the ancients.

There is one man of genius who has done much for this philosophy of life, whose literary value has never yet been rightly estimated; I mean Emanuel Swedenborg. The most imaginative of men, yet writing with the precision of a mathematician, he endeavored to engraft a purely philosophical Ethics on the popular Christianity of his time. Such an attempt, of course, must have difficulty which no genius could surmount. But he saw and showed the connection between nature and the affections of the soul. He pierced the emblematic or spiritual character of the visible, audible, tangible world. Especially did his shade-loving muse hover over and interpret the lower parts of nature; he showed the mysterious bond that allies moral evil to the foul material forms, and has given in epical parables a theory of insanity, of beasts, of unclean and fearful things.

Another sign of our times, also marked by an analogous political movement, is the new importance given to the single person. Everything that tends to insulate the individual—to surround him with barriers of natural respect,

so that each man shall feel the world is his and man shall treat with man as a sovereign state with a sovereign state—tends to true union as well as greatness. "I learned," said the melancholy Pestalozzi, "that no man in God's wide earth is either willing or able to help any other man." Help must come from the bosom alon The scholar is that man who must take up into himself all the ability of the time, all the contributions of the past, all the hopes of the future. He must be a university of knowledges. If there be one lesson more than another which should pierce his ear, it is, The world is nothing, the man is all; in yourself is the law of all nature, and you know not yet how a globule of sap ascends; in yourself slumbers the whole of Reason; it is for you to know all, it is for you to dare all. Mr. President and Gentlemen, this confidence in the unsearched might of man belongs, by all motives, by all prophecy, by all preparation, to the American Scholar. We have listened too long to the courtly muses of Europe. The spirit of the American freeman is already suspected to be timid, imitative, tame. Public and private avarice make the air we breathe thick and fat. The scholar is decent, indolent, complaisant. See already the tragic consequence. The mind of this country, taught to aim at low objects, eats upon itself. There is no work for any but the decorous and the complaisant. Young men of the fairest promise, who begin life upon our shores, inflated by the mountain winds, shined upon by all the stars of God, find the earth below not in unison with these, but are hindered from action by the disgust which the principles on which business is managed inspire, and turn drudges or die of disgust —some of them suicides. What is the remedy? They did not yet see, and thousands of young men as hopeful now crowding to the barriers for the career do not yet see, that if the single man plant himself indomitably on his instincts, and there abide, the huge world will come round to him. Patience, patience; with the shades of all the good and great for company; and for solace, the perspective of your own infinite life; and for work, the study and the communication of principles, the making those instincts prevalent, the conversion of the world. Is it not the chief disgrace in the world not to be a unit, not to be reckoned one char-

acter, not to yield that peculiar fruit; which each man was created to bear; but to be reckoned in the gross, in the hundred, or the thousand, of the party, the section, to which we belong; and our opinion predicted geographically, as the north, or the south? Not so, brothers and friends,—please God, ours shall not be so. We will walk on our own feet; we will work with our own hands; we will speak our own minds. The study of letters shall be no longer a name for pity, for doubt, and for sensual indulgence. The dread of man and the love of man shall be a wall of defence and a wreath of joy around all. A nation of men will for the first time exist, because each believes himself inspired by the Divine Soul which also inspires all men.

AN ADDRESS

DELIVERED BEFORE THE SENIOR CLASS IN DIVINITY COLLEGE, CAMBRIDGE, SUNDAY EVENING, JULY 15, 1838

IN this refulgent summer it has been a luxury to draw the breath of life. The grass grows, the buds burst, the meadow is spotted with fire and gold in the tint of flowers. The air is full of birds, and sweet with the breath of the pine, the balm-of-Gilead, and the new hay. Night brings no gloom to the heart with its welcome shade. Through the transparent darkness the stars pour their almost spiritual rays. Man under them seems a young child, and his huge globe a toy. The cool night bathes the world as with a river, and prepares his eyes again for the crimson dawn. The mystery of nature was never displayed more happily. The corn and the wine have been freely dealt to all creatures, and the never-broken silence with which the old bounty goes forward has not yielded yet one word of explanation. One is constrained to respect the perfection of this world, in which our senses converse. How wide, how rich, what invitation from every property it gives to every faculty of man! In its fruitful soils; in its navigable sea; in its mountains of metal and stone; in its forests of all woods; in its animals; in its chemical ingredients; in the powers and path of light, heat, attraction, and life,—it is well worth the pith and heart of great men to subdue and enjoy it. The planters, the mechanics, the inventors, the astronomers, the builders of cities and the captains, history delights to honor.

But when the mind opens, and reveals the laws which traverse the universe, and make things what they are, then shrinks the great world at once into a mere illustration and fable of this mind. What am I? and What is? asks

the human spirit with a curiosity new-kindled, but never to be quenched. Behold these outrunning laws, which our imperfect apprehension can see tend this way and that, but not come full circle. Behold these infinite relations, so like, so unlike; many, yet one. I would study, I would know, I would admire forever. These works of thought have been the entertainments of the human spirit in all ages.

A more secret, sweet, and overpowering beauty appears to man when his heart and mind open to the sentiment of virtue. Then he is instructed in what is above him. He learns that his being is without bound; that to the good, to the perfect, he is born, low as he now lies in evil and weakness. That which he venerates is still his own, though he has not realized it yet. *He ought.* He knows the sense of that grand word, though his analysis fails entirely to render account of it. When in innocency, or when by intellectual perception, he attains to say:—"I love the Right; Truth is beautiful within and without forevermore. Virtue, I am thine; save me; use me; thee will I serve, day and night, in great, in small, that I may be not virtuous, but virtue;"—then is the end of the creation answered, and God is well pleased.

The sentiment of virtue is a reverence and delight in the presence of certain divine laws. It perceives that this homely game of life we play, covers, under what seem foolish details, principles that astonish. The child amidst his baubles is learning the action of light, motion, gravity, muscular force; and in the game of human life, love, fear, justice, appetite, man, and God interact. These laws refuse to be adequately stated. They will not be written out on paper, or spoken by the tongue. They elude our persevering thought; yet we read them hourly in each other's faces, in each other's actions, in our own remorse. The moral traits which are all globed into every virtuous act and thought,—in speech, we must sever, and describe or suggest by painful enumeration of many particulars. Yet, as this sentiment is the essence of all religion, let me guide your eye to the precise objects of the sentiment, by an enumeration of some of those classes of facts in which this element is conspicuous.

The intuition of the moral sentiment is an insight of the

perfection of the laws of the soul. These laws execute themselves. They are out of time, out of space, and not subject to circumstance. Thus, in the soul of man there is a justice whose retributions are instant and entire. He who does a good deed is instantly ennobled. He who does a mean deed is by the action itself contracted. He who puts off impurity, thereby puts on purity. If a man is at heart just, then in so far is he God; the safety of God, the immortality of God, the majesty of God, do enter into that man with justice. If a man dissemble, deceive, he deceives himself, and goes out of acquaintance with his own being. A man in the view of absolute goodness adores with total humility. Every step so downward is a step upward. The man who renounces himself comes to himself.

See how this rapid intrinsic energy worketh everywhere, righting wrongs, correcting appearances, and bringing up facts to a harmony with thoughts. Its operation in life, though slow to the senses, is, at last, as sure as in the soul. By it, a man is made the Providence to himself, dispensing good to his goodness, and evil to his sin. Character is always known. Thefts never enrich; alms never impoverish; murder will speak out of stone walls. The least admixture of a lie—for example, the taint of vanity, the least attempt to make a good impression, a favorable appearance —will instantly vitiate the effect. But speak the truth, and all nature and all spirits help you with unexpected furtherance. Speak the truth, and all things alive or brute are vouchers, and the very roots of the grass underground there do seem to stir and move to bear you witness. See again the perfection of the Law as it applies itself to the affections, and becomes the law of society. As we are, so we associate. The good, by affinity, seek the good; the vile, by affinity, the vile. Thus of their own volition souls proceed into heaven, into hell.

These facts have always suggested to man the sublime creed, that the world is not the product of manifold power, but of one will, of one mind; and that one mind is everywhere active, in each ray of the star, in each wavelet of the pool; and whatever opposes that will is everywhere balked and baffled, because things are made so, and not otherwise.

Good is positive. Evil is merely privative, not absolute: it is like cold, which is the privation of heat. All evil is so much death or nonentity. Benevolence is absolute and real. So much benevolence as a man hath, so much life hath he. For all things proceed out of this same spirit, which is differently named love, justice, temperance, in its different applications, just as the ocean receives different names on the several shores which it washes. All things proceed out of the same spirit, and all things conspire with it. Whilst a man seeks good ends, he is strong by the whole strength of Nature. In so far as he roves from these ends, he bereaves himself of power, of auxiliaries; his being shrinks out of all remote channels, he becomes less and less, a mote, a point, until absolute badness is absolute death.

The perception of this law of laws awakens in the mind a sentiment which we call the religious sentiment, and which makes our highest happiness. Wonderful is its power to charm and to command. It is a mountain air. It is the embalmer of the world. It is myrrh and storax, and chlorine and rosemary. It makes the sky and the hills sublime, and the silent song of the stars is it. By it is the universe made safe and habitable, not by science or power. Thought may work cold and intransitive in things, and find no end or unity; but the dawn of the sentiment of virtue on the heart gives and is the assurance that Law is sovereign over all natures; and the worlds, time, space, eternity, do seem to break out into joy.

This sentiment is divine and deifying. It is the beatitude of man. It makes him illimitable. Through it the soul first knows itself. It corrects the capital mistake of the infant man, who seeks to be great by following the great, and hopes to derive advantages *from another*, by showing the fountain of all good to be in himself, and that he, equally with every man, is an inlet into the deeps of Reason. When he says, "I ought;" when love warns him; when he chooses, warned from on high, the good and the great deed,—then deep melodies wander through his soul from Supreme Wisdom. Then he can worship, and be enlarged by his worship; for he can never go behind this sentiment. In the

sublimest flights of the soul, rectitude is never surmounted, love is never outgrown.

This sentiment lies at the foundation of society, and successively creates all forms of worship. The principle of veneration never dies out. Man fallen into superstition, into sensuality, is never quite without the visions of the moral sentiment. In like manner all the expressions of this sentiment are sacred and permanent in proportion to their purity. The expressions of this sentiment affect us more than all other compositions. The sentences of the oldest time, which ejaculate this piety, are still fresh and fragrant. This thought dwelled always deepest in the minds of men in the devout and contemplative East; not alone in Palestine, where it reached its purest expression, but in Egypt, in Persia, in India, in China. Europe has always owed to Oriental genius its divine impulses. What these holy bards said, all sane men found agreeable and true. And the unique impression of Jesus upon mankind, whose name is not so much written as ploughed into the history of this world, is proof of the subtle virtue of this infusion.

Meantime, whilst the doors of the temple stand open, night and day, before every man, and the oracles of this truth cease never, it is guarded by one stern condition; this, namely, it is an intuition. It cannot be received at second hand. Truly speaking, it is not instruction, but provocation, that I can receive from another soul. What he announces, I must find true in me, or wholly reject; and on his word, or as his second, be he who he may, I can accept nothing. On the contrary, the absence of this primary faith is the presence of degradation. As is the flood, so is the ebb. Let this faith depart, and the very words it spake, and the things it made, become false and hurtful. Then falls the church, the state, art, letters, life. The doctrine of the divine nature being forgotten, a sickness infects and dwarfs the constitution. Once man was all; now he is an appendage, a nuisance. And because the indwelling Supreme Spirit cannot wholly be got rid of, the doctrine of it suffers this perversion, that the divine nature is attributed to one or two persons, and denied to all the rest, and denied with fury. The doctrine of inspiration is lost; the base doctrine

of the majority of voices usurps the place of the doctrine of the soul. Miracles, prophecy, poetry; the ideal life, the holy life, exist as ancient history merely; they are not in the belief nor in the aspiration of society; but, when suggested, seem ridiculous. Life is comic or pitiful as soon as the high ends of being fade out of sight, and man becomes near-sighted, and can only attend to what addresses the senses.

These general views, which, whilst they are general, none will contest, find abundant illustration in the history of religion, and especially in the history of the Christian church. In that, all of us have had our birth and nurture. The truth contained in that, you, my young friends, are now setting forth to teach. As the Cultus, or established worship of the civilized world, it has great historical interest for us. Of its blessed words, which have been the consolation of humanity, you need not that I should speak. I shall endeavor to discharge my duty to you, on this occasion, by pointing out two errors in its administration, which daily appear more gross from the point of view we have just now taken.

Jesus Christ belonged to the true race of prophets. He saw with open eye the mystery of the soul. Drawn by its severe harmony, ravished with its beauty, he lived in it, and had his being there. Alone in all history, he estimated the greatness of man. One man was true to what was in you and me. He saw that God incarnates himself in man, and evermore goes forth anew to take possession of his world. He said, in this jubilee of sublime emotion:— "I am divine. Through me, God acts; through me, speaks. Would you see God, see me; or, see thee, when thou also thinkest as I now think." But what a distortion did his doctrine and memory suffer in the same, in the next, and the following ages! There is no doctrine of the Reason which will bear to be taught by the Understanding. The understanding caught this high chant from the poet's lips, and said, in the next age:—"This was Jehovah come down out of heaven. I will kill you if you say he was a man." The idioms of his language and the figures of his rhetoric have usurped the place of his truth; and churches are not built on his principles, but on his tropes. Christianity be-

came a Mythus, as the poetic teaching of Greece and of Egypt, before. He spoke of miracles; for he felt that man's life was a miracle, and all that man doth, and he knew that this daily miracle shines, as the character ascends. But the word "miracle," as pronounced by Christian churches, gives a false impression; it is "monster." It is not one with the blowing clover and the falling rain.

He felt respect for Moses and the prophets; but no unfit tenderness at postponing their initial revelations to the hour and the man that now is, to the eternal revelation in the heart. Thus was he a true man. Having seen that the law in us is commanding he would not suffer it to be commanded. Boldly, with hand, and heart, and life, he declared it was God. Thus is he, as I think, the only soul in history who has appreciated the worth of a man.

1. In this point of view we become very sensible of the first defect of historical Christianity. Historical Christianity has fallen into the error that corrupts all attempts to communicate religion. As it appears to us, and as it has appeared for ages, it is not the doctrine of the soul, but an exaggeration of the personal, the positive, the ritual. It has dwelt, it dwells, with noxious exaggeration about the *person* of Jesus. The soul knows no persons. It invites every man to expand to the full circle of the universe, and will have no preferences but those of spontaneous love. But by this Eastern monarchy of a Christianity, which indolence and fear have built, the friend of man is made the injurer of man. The manner in which his name is surrounded with expressions, which were once sallies of admiration and love, but are now petrified into official titles, kills all generous sympathy and liking. All who hear me, feel that the language that describes Christ to Europe and America is not the style of friendship and enthusiasm to a good and noble heart, but is appropriated and formal,—paints a demigod, as the Orientals or the Greeks would describe Osiris or Apollo. Accept the injurious impositions of our early catechetical instruction, and even honesty and self-denial were but splendid sins if they did not wear the Christian name. One would rather be

"A pagan, suckled in a creed outworn,"

than to be defrauded of his manly right in coming into nature, and finding not names and places, not land and professions, but even virtue and truth, foreclosed and monopolized. You shall not be a man even. You shall not own the world; you shall not dare, and live after the infinite Law that is in you, and in company with the infinite Beauty which heaven and earth reflect to you in all lovely forms; but you must subordinate your nature to Christ's nature, you must accept our interpretations, and take his portrait as the vulgar draw it.

That is always best which gives me to myself. The sublime is excited in me by the great stoical doctrine, Obey thyself. That which shows God in me, fortifies me. That which shows God out of me, makes me a wart and a wen. There is no longer a necessary reason for my being. Already the long shadows of untimely oblivion creep over me, and I shall decease forever.

The divine bards are the friends of my virtue, of my intellect, of my strength. They admonish me that the gleams which flash across my mind are not mine, but God's; that they had the like, and were not disobedient to the heavenly vision. So I love them. Noble provocations go out from them, inviting me to resist evil, to subdue the world, and to Be. And thus by his holy thoughts Jesus serves us, and thus only. To aim to convert a man by miracles is a profanation of the soul. A true conversion, a true Christ, is now, as always, to be made by the reception of beautiful sentiments. It is true that a great and rich soul, like his, falling among the simple, does so preponderate, that, as his did, it names the world. The world seems to them to exist for him, and they have not yet drunk so deeply of his sense as to see that only by coming again to themselves, or to God in themselves, can they grow forevermore. It is a low benefit to give me something; it is a high benefit to enable me to do somewhat of myself. The time is coming when all men will see that the gift of God to the soul is not a vaunting, overpowering, excluding sanctity, but a sweet, natural goodness, a goodness like thine and mine, and that so invites thine and mine to be and to grow.

The injustice of the vulgar tone of preaching is not less

flagrant to Jesus than to the souls which it profanes. The preachers do not see that they make his gospel not glad, and shear him of the locks of beauty and the attributes of heaven. When I see a majestic Epaminondas or Washington; when I see among my contemporaries a true orator, an upright judge, a dear friend; when I vibrate to the melody and fancy of a poem,—I see beauty that is to be desired. And so lovely, and with yet more entire consent of my human being, sounds in my ear the severe music of the bards that have sung of the true God in all ages. Now, do not degrade the life and dialogues of Christ out of the circle of this charm, by insulation and peculiarity. Let them lie as they befell, alive and warm, part of human life, and of the landscape, and of the cheerful day.

2. The second defect of the traditionary and limited way of using the mind of Christ is a consequence of the first; this, namely, that the Moral Nature, that law of laws, whose revelations introduce greatness, yea, God himself, into the open soul, is not explored as the fountain of the established teaching in society. Men have come to speak of the revelation as somewhat long ago given and done, as if God were dead. The injury to faith throttles the preacher, and the goodliest of institutions becomes an uncertain and inarticulate voice.

It is very certain that it is the effect of conversation with the beauty of the soul, to beget a desire and need to impart to others the knowledge and love. If utterance is denied, the thought lies like a burden on the man. Always the seer is a sayer. Somehow his dream is told; somehow he publishes it with solemn joy; sometimes with pencil on canvas; sometimes with chisel on stone; sometimes in towers and aisles of granite his soul's worship is builded; sometimes in anthems of indefinite music; but clearest and most permanent, in words.

The man enamored of this excellency becomes its priest or poet. The office is coeval with the world. But observe the condition, the spiritual limitation of the office. The spirit only can teach. Not any profane man, not any sensual, not any liar, not any slave can teach, but only he can give, who has; he only can create, who is. The man on

whom the soul descends, through whom the soul speaks, alone can teach. Courage, piety, love, wisdom, can teach; and every man can open his door to these angels, and they shall bring him the gift of tongues. But the man who aims to speak as books enable, as synods use, as the fashion guides, and as interest commands, babbles. Let him hush.

To this holy office you propose to devote yourselves. I wish you may feel your call in throbs of desire and hope. The office is the first in the world. It is of that reality, that it cannot suffer the deduction of any falsehood. And it is my duty to say to you, that the need was never greater of new revelation than now. From the views I have already expressed, you will infer the sad conviction, which I share, I believe, with numbers, of the universal decay and now almost death of faith in society. The soul is not preached. The Church seems to totter to its fall, almost all life extinct. On this occasion any complaisance would be criminal which told you, whose hope and commission it is to preach the faith of Christ, that the faith of Christ is preached.

It is time that this ill-suppressed murmur of all thoughtful men against the famine of our churches; this moaning of the heart because it is bereaved of the consolation, the hope, the grandeur, that come alone out of the culture of the moral nature,—should be heard through the sleep of indolence and over the din of routine. This great and perpetual office of the preacher is not discharged. Preaching is the expression of the moral sentiment in application to the duties of life. In how many churches, by how many prophets, tell me, is man made sensible that he is an infinite soul; that the earth and heavens are passing into his mind; that he is drinking forever the soul of God? Where now sounds the persuasion, that by its very melody imparadises my heart, and so affirms its own origin in heaven? Where shall I hear words such as in elder ages drew men to leave all and follow,—father and mother, house and land, wife and child? Where shall I hear these august laws of moral being so pronounced as to fill my ear, and I feel ennobled by the offer of my uttermost action and passion? The test of the true faith, certainly, should be its power to charm and command the soul, as the laws of nature control the activity

of the hands,—so commanding that we find pleasure and honor in obeying. The faith should blend with the light of rising and of setting suns, with the flying cloud, the singing bird, and the breath of flowers. But now the priest's Sabbath has lost the splendor of nature; it is unlovely; we are glad when it is done; we can make, we do make, even sitting in our pews, a far better, holier, sweeter, for ourselves.

Wherever the pulpit is usurped by a formalist, then is the worshipper defrauded and disconsolate. We shrink as soon as the prayers begin, which do not uplift, but smite and offend us. We are fain to wrap our cloaks about us, and secure, as best we can, a solitude that hears not. I once heard a preacher who sorely tempted me to say I would go to church no more. Men go, thought I, where they are wont to go, else had no soul entered the temple in the afternoon. A snow-storm was falling around us. The snow-storm was real; the preacher merely spectral; and the eye felt the sad contrast in looking at him, and then out of the window behind him, into the beautiful meteor of the snow. He had lived in vain. He had no one word intimating that he had laughed or wept, was married or in love, had been commended, or cheated, or chagrined. If he had ever lived and acted, we were none the wiser for it. The capital secret of his profession, namely, to convert life into truth, he had not learned. Not one fact in all his experience had he yet imported into his doctrine. This man had ploughed and planted, and talked, and bought, and sold; he had read books; he had eaten and drunken; his head aches; his heart throbs; he smiles and suffers; yet was there not a surmise, a hint, in all the discourse, that he had ever lived at all. Not a line did he draw out of real history. The true preacher can be known by this, that he deals out to the people his life,—life passed through the fire of thought. But of the bad preacher, it could not be told from his sermon what age of the world he fell in; whether he had a father or a child; whether he was a freeholder or a pauper; whether he was a citizen or a countryman; or any other fact of his biography. It seemed strange that the people should come to church. It seemed as if their houses were very unentertaining, that they should prefer

this thoughtless clamor. It shows that there is a commanding attraction in the moral sentiment that can lend a faint tint of light to dulness and ignorance, coming in its name and place. The good hearer is sure he has been touched sometimes; is sure there is somewhat to be reached, and some word that can reach it. When he listens to these vain words, he comforts himself by their relation to his remembrance of better hours, and so they clatter and echo unchallenged.

I am not ignorant that when we preach unworthily, it is not always quite in vain. There is a good ear, in some men, that draws supplies to virtue out of very indifferent nutriment. There is poetic truth concealed in all the commonplaces of prayer and of sermons, and though foolishly spoken, they may be wisely heard; for each is some select expression that broke out in a moment of piety from some stricken or jubilant soul, and its excellency made it remembered. The prayers and even the dogmas of our church are like the zodiac of Denderah, and the astronomical monuments of the Hindoos, wholly insulated from anything now extant in the life and business of the people. They mark the height to which the waters once rose. But this docility is a check upon the mischief from the good and devout. In a large portion of the community, the religious service gives rise to quite other thoughts and emotions. We need not chide the negligent servant. We are struck with pity, rather, at the swift retribution of his sloth. Alas for the unhappy man that is called to stand in the pulpit, and *not* give bread of life! Everything that befalls, accuses him. Would he ask contributions for the missions, foreign or domestic? Instantly his face is suffused with shame, to propose to his parish that they should send money a hundred or a thousand miles, to furnish such poor fare as they have at home, and would do well to go the hundred or the thousand miles to escape. Would he urge people to a godly way of living; and can he ask a fellow-creature to come to Sabbath meetings, when he and they all know what is the poor uttermost they can hope for therein? Will he invite them privately to the Lord's Supper? He dares not. If no heart warm this rite, the hollow, dry, creaking formality is too

plain, than that he can face a man of wit and energy, and put the invitation without terror. In the street, what has he to say to the bold village blasphemer? The village blasphemer sees fear in the face, form, and gait of the minister.

Let me not taint the sincerity of this plea by any oversight of the claims of good men. I know and honor the purity and strict conscience of numbers of the clergy. What life the public worship retains, it owes to the scattered company of pious men who minister here and there in the churches, and who, sometimes accepting with too great tenderness the tenet of the elders, have not accepted from others, but from their own heart, the genuine impulses of virtue, and so still command our love and awe, to the sanctity of character. Moreover, the exceptions are not so much to be found in a few eminent preachers, as in the better hours, the truer inspirations of all,—nay, in the sincere moments of every man. But with whatever exception, it is still true that tradition characterizes the preaching of this country; that it comes out of the memory and not out of the soul; that it aims at what is usual and not at what is necessary and eternal; that thus historical Christianity destroys the power of preaching, by withdrawing it from the exploration of the moral nature of man, where the sublime is, where are the resources of astonishment and power. What a cruel injustice it is to that Law, the joy of the whole earth, which alone can make thought dear and rich; that Law whose fatal sureness the astronomical orbits poorly emulate, that it is travestied and depreciated, that it is behooted and behowled, and not a trait, not a word of it articulated. The pulpit in losing sight of this Law loses its reason, and gropes after it knows not what. And for want of this culture the soul of the community is sick and faithless. It wants nothing so much as a stern, high, stoical, Christian discipline, to make it know itself and the divinity that speaks through it. Now man is ashamed of himself; he skulks and sneaks through the world, to be tolerated, to be pitied, and scarcely in a thousand years does any man dare to be wise and good, and so draw after him the tears and blessings of his kind.

Certainly there have been periods when, from the inactivity of the intellect on certain truths, a greater faith was possible in names and persons. The Puritans in England and America found in the Christ of the Catholic Church, and in the dogmas inherited from Rome, scope for their austere piety and their longings for civil freedom. But their creed is passing away, and none arises in its room. I think no man can go with his thoughts about him into one of our churches, without feeling that what hold the public worship had on men is gone, or going. It has lost its grasp on the affection of the good and the fear of the bad. In the country, neighborhoods, half parishes are *signing off*,—to use the local term. It is already beginning to indicate character and religion to withdraw from the religious meetings. I have heard a devout person who prized the Sabbath say in bitterness of heart:—"On Sundays it seems wicked to go to church." And the motive that holds the best there, is now only a hope and a waiting. What was once a mere circumstance, that the best and the worst men in the parish, the poor and the rich, the learned and the ignorant, young and old, should meet one day as fellows in one house, in sign of an equal right in the soul,—has come to be a paramount motive for going thither.

My friends, in these two errors I think I find the causes of a decaying church and a wasting unbelief. And what greater calamity can fall upon a nation than the loss of worship? Then all things go to decay. Genius leaves the temple, to haunt the senate or the market. Literature becomes frivolous. Science is cold. The eye of youth is not lighted by the hope of other worlds, and age is without honor. Society lives to trifles, and when men die we do not mention them.

And now, my brothers, you will ask, What in these desponding days can be done by us? The remedy is already declared in the ground of our complaint of the Church. We have contrasted the Church with the Soul. In the soul, then, let the redemption be sought. Wherever a man comes, there comes revolution. The old is for slaves. When a man comes, all books are legible, all things transparent, all religions are forms. He is religious. Man is the

wonderworker. He is seen amid miracles. All men bless and curse. He saith yea and nay, only. The stationariness of religion; the assumption that the age of inspiration is past, that the Bible is closed; the fear of degrading the character of Jesus by representing him as a man,—indicate with sufficient clearness the falsehood of our theology. It is the office of a true teacher to show us that God is, not was; that He speaketh, not spake. The true Christianity—a faith like Christ's in the infinitude of man—is lost. None believeth in the soul of man, but only in some man or person old and departed. Ah me! no man goeth alone. All men go in flocks to this saint or that poet, avoiding the God who seeth in secret. They cannot see in secret; they love to be blind in public. They think society wiser than their soul, and know not that one soul, and their soul, is wiser than the whole world. See how nations and races flit by on the sea of time, and leave no ripple to tell where they floated or sunk, and one good soul shall make the name of Moses, or of Zeno, or of Zoroaster reverend forever. None essayeth the stern ambition to be the Self of the nation and of Nature, but each would be an easy secondary to some Christian scheme, or sectarian connection, or some eminent man. Once leave your own knowledge of God, your own sentiment, and take secondary knowledge, as St. Paul's, or George Fox's, or Swedenborg's, and you get wide from God with every year this secondary form lasts, and if, as now, for centuries,—the chasm yawns to that breadth, that men can scarcely be convinced there is in them anything divine.

Let me admonish you, first of all, to go alone; to refuse the good models, even those which are sacred in the imagination of men, and dare to love God without mediator or veil. Friends enough you shall find who will hold up to your emulation Wesleys and Oberlins, Saints and Prophets. Thank God for these good men, but say, "I also am a man." Imitation cannot go above its model. The imitator dooms himself to hopeless mediocrity. The inventor did it, because it was natural to him, and so in him it has a charm. In the imitator, something else is natural, and he bereaves himself of his own beauty, to come short of another man's.

Yourself a new-born bard of the Holy Ghost,—cast behind you all conformity, and acquaint men at first hand with Deity. Look to it first and only, that fashion, custom, authority, pleasure, and money are nothing to you,—are not bandages over your eyes, that you cannot see,—but live with the privilege of the immeasurable mind. Not too anxious to visit periodically all families and each family in your parish connection,—when you meet one of these men or women, be to them a divine man; be to them thought or virtue; let their timid aspirations find in you a friend; let their trampled instincts be genially tempted out in your atmosphere; let their doubts know that you have doubted, and their wonder feel that you have wondered. By trusting your own heart, you shall gain more confidence in other men. For all our penny-wisdom, for all our soul-destroying slavery to habit, it is not to be doubted that all men have sublime thoughts; that all men value the few real hours of life; they love to be heard; they love to be caught up into the vision of principles. We mark with light in the memory the few interviews we have had, in the dreary years of routine and of sin, with souls that made our souls wiser; that spoke what we thought; that told us what we knew; that gave us leave to be what we inly were. Discharge to men the priestly office, and, present or absent, you shall be followed with their love as by an angel.

And to this end let us not aim at common degrees of merit. Can we not leave to such as love it the virtue that glitters for the commendation of society, and ourselves pierce the deep solitudes of absolute ability and worth? We easily come up to the standard of goodness in society. Society's praise can be cheaply secured, and almost all men are content with those easy merits; but the instant effect of conversing with God will be to put them away. There are persons who are not actors, not speakers, but influences; persons too great for fame, for display; who disdain eloquence; to whom all we call art and artist seems too nearly allied to show and by-ends, to the exaggeration of the finite and selfish, and loss of the universal. The orators, the poets, the commanders encroach on us only as fair women do, by our allowance and homage. Slight them

by preoccupation of mind, slight them as you can well afford to do, by high and universal aims, and they instantly feel that you have right, and that it is in lower places that they must shine. They also feel your right; for they with you are open to the influx of the all-knowing Spirit, which annihilates before its broad noon the little shades and gradations of intelligence in the compositions we call wiser and wisest.

In such high communion let us study the grand strokes of rectitude: a bold benevolence, an independence of friends so that not the unjust wishes of those who love us will impair our freedom, but we shall resist for truth's sake the freest flow of kindness, and appeal to sympathies far in advance; and—what is the highest form in which we know this beautiful element—a certain solidity of merit, that has nothing to do with opinion, and which is so essentially and manifestly virtue, that it is taken for granted that the right, the brave, the generous step will be taken by it, and nobody thinks of commending it. You would compliment a coxcomb doing a good act, but you would not praise an angel. The silence that accepts merit as the most natural thing in the world is the highest applause. Such souls, when they appear, are the Imperial Guard of Virtue, the perpetual reserve, the dictators of fortune. One needs not praise their courage,—they are the heart and soul of nature. Oh my friends, there are resources in us on which we have not drawn. There are men who rise refreshed on hearing a threat; men to whom a crisis which intimidates and paralyzes the majority—demanding not the faculties of prudence and thrift, but comprehension, immovableness, the readiness of sacrifice—comes graceful and beloved as a bride. Napoleon said of Massena, that he was not himself until the battle began to go against him; then, when the dead began to fall in ranks around him, awoke his powers of combination, and he put on terror and victory as a robe. So it is in rugged crises, in unweariable endurance, and in aims which put sympathy out of question, and the angel is shown. But these are heights that we can scarce remember and look up to, without contrition and shame. Let us thank God that such things exist.

And now let us do what we can to rekindle the smouldering, nigh quenched fire on the altar. The evils of the Church that now is are manifest. The question returns, what shall we do? I confess, all attempts to project and establish a Cultus with new rites and forms seem to me in vain. Faith makes us, and not we it, and faith makes its own forms. All attempts to contrive a system are as cold as the new worship introduced by the French to the goddess of Reason,—to-day, pasteboard and filigree, and ending to-morrow in madness, and murder. Rather let the breath of new life be breathed by you through the forms already existing. For, if once you are alive, you shall find they shall become plastic and new. The remedy to their deformity is, first, Soul, and second, Soul, and evermore, Soul. A whole popedom of forms one pulsation of virtue can uplift and vivify.

Two inestimable advantages Christianity has given us: first, the Sabbath, the jubilee of the whole world; whose light dawns welcome alike into the closet of the philosopher, into the garret of toil, and into prison cells, and everywhere suggests, even to the vile, the dignity of spiritual being. Let it stand forevermore a temple, which new love, new faith, new sight shall restore to more than its first splendor to mankind. And secondly, the institution of preaching,—the speech of man to men,—essentially the most flexible of all organs, of all forms. What hinders that now, everywhere, in pulpits, in lecture-rooms, in houses, in fields, wherever the invitation of men or your own occasions lead you, you spoke the very truth, as your life and conscience teach it, and cheer the waiting, fainting hearts of men with new hope and new revelation?

I look for the hour when that supreme Beauty which ravished the souls of those Eastern men, and chiefly of those Hebrews, and through their lips spoke oracles to all time, shall speak in the West also. The Hebrew and Greek Scriptures contain immortal sentences that have been bread of life to millions. But they have no epical integrity; are fragmentary; are not shown in their order to the intellect. I look for the new Teacher, that shall follow so far those shining laws, that he shall see them come full circle; shall

see their rounding complete grace; shall see the world to be the mirror of the soul; shall see the identity of the law of gravitation with purity of heart; and shall show that the Ought, that Duty, is one thing with Science, with Beauty, and with Joy.

MAN THE REFORMER

A LECTURE READ BEFORE THE MECHANICS APPRENTICES' LIBRARY ASSOCIATION, BOSTON, JANUARY 25, 1841

MR. PRESIDENT AND GENTLEMEN: I wish to offer to your consideration some thoughts on the particular and general relations of man as a reformer. I shall assume that the aim of each young man in this association is the very highest that belongs to a rational mind. Let it be granted, that our life, as we lead it, is common and mean; that some of those offices and functions for which we were mainly created are grown so rare in society, that the memory of them is only kept alive in old books and in dim traditions; that prophets and poets, that beautiful and perfect men, we are not now, no, nor have ever seen such; that some sources of human instruction are almost unnamed and unknown among us; that the community in which we live will hardly bear to be told that every man should be open to ecstasy or a divine illumination, and his daily walk elevated by intercourse with the spiritual world. Grant all this, as we must, yet I suppose none of my auditors will deny that we ought to seek to establish ourselves in such disciplines and courses as will deserve that guidance and clearer communication with the spiritual nature. And, further, I will not dissemble my hope that each person whom I address has felt his own call to cast aside all evil customs, timidities, and limitations, and to be in his place a free and helpful man, a reformer, a benefactor, not content to slip along through the world like a footman or a spy, escaping by his nimbleness and apologies as many knocks as he can, but a brave and upright man, who must find or cut a straight road to everything excellent in the earth,

and not only go honorably himself, but make it easier for all who follow him to go in honor and with benefit.

In the history of the world the doctrine of reform had never such scope as at the present hour. Lutherans, Hernhutters, Jesuits, Monks, Quakers, Knox, Wesley, Swedenborg, Bentham, in their accusations of society, all respected something,—Church or State, literature or history, domestic usages, the market town, the dinner table, coined money. But now all these and all things else hear the trumpet, and must rush to judgment,—Christianity, the laws, commerce, schools, the farm, the laboratory; and not a kingdom, town, statute, rite, calling, man, or woman, but is threatened by the new spirit.

What if some of the objections whereby our institutions are assailed are extreme and speculative, and the reformers tend to idealism: that only shows the extravagance of the abuses which have driven the mind into the opposite extreme. It is when your facts and persons grow unreal and fantastic by too much falsehood, that the scholar flies for refuge to the world of ideas, and aims to recruit and replenish Nature from that source. Let ideas establish their legitimate sway again in society, let life be fair and poetic, and the scholars will gladly be lovers, citizens and philanthropists.

It will afford no security from the new ideas that the old nations, the laws of centuries, the property and institutions of a hundred cities, are built on other foundations. The demon of reform has a secret door into the heart of every lawmaker, of every inhabitant of every city. The fact that a new thought and hope have dawned in your breast, should apprise you that in the same hour a new light broke in upon a thousand private hearts. That secret which you would fain keep,—as soon as you go abroad, lo! there is one standing on the door-step to tell you the same. There is not the most bronzed and sharpened money-catcher who does not, to your consternation, almost quail and shake the moment he hears a question prompted by the new ideas. We thought he had some semblance of ground to stand upon, that such as he at least would die hard; but he trembles and flees. Then the scholar says:—"Cities and coaches shall never impose on me again; for, behold, every solitary dream of mine

is rushing to fulfilment. That fancy I had, and hesitated to utter because you would laugh,—the broker, the attorney, the market-man, are saying the same thing. Had I waited a day longer to speak, I had been too late. Behold, State Street thinks, and Wall Street doubts, and begins to prophesy!"

It cannot be wondered at that this general inquest into abuses should arise in the bosom of society, when one considers the practical impediments that stand in the way of virtuous young men. The young man, on entering life, finds the way to lucrative employments blocked with abuses. The ways of trade are grown selfish to the borders of theft, and supple to the borders (if not beyond the borders) of fraud. The employments of commerce are not intrinsically unfit for a man, or less genial to his faculties, but these are now in their general course so vitiated by derelictions and abuses at which all connive, that it requires more vigor and resources than can be expected of every young man to right himself in them; he is lost in them; he cannot move hand or foot in them. Has he genius and virtue? the less does he find them fit for him to grow in; and if he would thrive in them, he must sacrifice all the brilliant dreams of boyhood and youth as dreams, he must forget the prayers of his childhood, and must take on him the harness of routine and obsequiousness. If not so minded, nothing is left him but to begin the world anew, as he does who puts the spade into the ground for food. We are all implicated, of course, in this charge; it is only necessary to ask a few questions as to the progress of the articles of commerce from the fields where they grew, to our houses, to become aware that we eat and drink and wear perjury and fraud in a hundred commodities. How many articles of daily consumption are furnished us from the West Indies; yet it is said that in the Spanish islands the venality of the officers of the government has passed into usage, and that no article passes into our ships which has not been fraudulently cheapened. In the Spanish islands, every agent or factor of the Americans, unless he be a consul, has taken oath that he is a Catholic, or has caused a priest to make that declaration for him. The abolitionist has shown us our dreadful debt to the

Southern negro. In the island of Cuba, in addition to the ordinary abominations of slavery, it appears only men are bought for the plantations, and one dies in ten every year, of these miserable bachelors, to yield us sugar. I leave for those who have the knowledge the part of sifting the oaths of our custom-houses; I will not inquire into the oppression of the sailors; I will not pry into the usages of our retail trade. I content myself with the fact that the general system of our trade (apart from the blacker traits, which, I hope, are exceptions denounced and unshared by all reputable men) is a system of selfishness, is not dictated by the high sentiments of human nature, is not measured by the exact law of reciprocity, much less by the sentiments of love and heroism; but is a system of distrust, of concealment, of superior keenness, not of giving but of taking advantage. It is not that which a man delights to unlock to a noble friend, which he meditates on with joy and self-approval in his hour of love and aspiration; but rather what he then puts out of sight, only showing the brilliant result, and atoning for the manner of acquiring by the manner of expending it. I do not charge the merchant or the manufacturer. The sins of our trade belong to no class, to no individual. One plucks, one distributes, one eats. Everybody partakes, everybody confesses, with cap and knee volunteers his confession, yet none feels himself accountable. He did not create the abuse; he cannot alter it. What is he? an obscure private person who must get his bread. That is the vice,—that no one feels himself called to act for man, but only as a fraction of man. It happens, therefore, that all such ingenuous souls as feel within themselves the irrepressible strivings of a noble aim, who by the law of their nature must act simply, find these ways of trade unfit for them, and they come forth from it. Such cases are becoming more numerous every year.

But by coming out of trade you have not cleared yourself. The trail of the serpent reaches into all the lucrative professions and practices of man. Each has its own wrongs. Each finds a tender and very intelligent conscience a disqualification for success. Each requires of the practitioner a certain shutting of the eyes, a certain dapperness and compliance, an

acceptance of customs, a sequestration from the sentiments of generosity and love, a compromise of private opinion and lofty integrity. Nay, the evil custom reaches into the whole institution of property, until our laws which establish and protect it seem not to be the issue of love and reason, but of selfishness. Suppose a man is so unhappy as to be born a saint, with keen perceptions, but with the conscience and love of an angel, and he is to get his living in the world; he finds himself excluded from all lucrative works; he has no farm, and he cannot get one; for to earn money enough to buy one requires a sort of concentration toward money, which is the selling himself for a number of years, and to him the present hour is as sacred and inviolable as any future hour. Of course, whilst another man has no land, my title to mine, your title to yours, is at once vitiated. Inextricable seem to be the twinings and tendrils of this evil, and we all involve ourselves in it the deeper by forming connections, by wives and children, by benefits and debts.

Considerations of this kind have turned the attention of many philanthropic and intelligent persons to the claims of manual labor as a part of the education of every young man. If the accumulated wealth of the past generations is thus tainted,—no matter how much of it is offered to us,—we must begin to consider if it were not the nobler part to renounce it, and to put ourselves into primary relations with the soil and Nature, and abstaining from whatever is dishonest and unclean, to take each of us bravely his part, with his own hands, in the manual labor of the world.

But it is said:—"What! will you give up the immense advantages reaped from the division of labor, and set every man to make his own shoes, bureau, knife, wagon, sails, and needle? This would be to put men back into barbarism by their own act." I see no instant prospect of a virtuous revolution; yet I confess I should not be pained at a change which threatened a loss of some of the luxuries or conveniences of society, if it proceeded from a preference of the agricultural life out of the belief that our primary duties as men could be better discharged in that calling. Who could regret to see a high conscience and a purer taste

exercising a sensible effect on young men in their choice of occupation, and thinning the ranks of competition in the labors of commerce, of law and of state? It is easy to see that the inconvenience would last but a short time. This would be great action, which always opens the eyes of men. When many persons shall have done this, when the majority shall admit the necessity of reform in all these institutions, their abuses will be redressed, and the way will be open again to the advantages which arise from the division of labor, and a man may select the fittest employment for his peculiar talent again, without compromise.

But quite apart from the emphasis which the times give to the doctrine that the manual labor of society ought to be shared among all the members, there are reasons proper to every individual why he should not be deprived of it. The use of manual labor is one which never grows obsolete, and which is inapplicable to no person. A man should have a farm or a mechanical craft for his culture. We must have a basis for our higher accomplishments, our delicate entertainments of poetry and philosophy, in the work of our hands. We must have an antagonism in the tough world for all the variety of our spiritual faculties or they will not be born. Manual labor is the study of the external world. The advantage of riches remains with him who procured them, not with the heir. When I go into my garden with a spade, and dig a bed, I feel such an exhilaration and health, that I discover that I have been defrauding myself all this time in letting others do for me what I should have done with my own hands. But not only health, but education, is in the work. Is it possible that I who get indefinite quantities of sugar, hominy, cotton, buckets, crockery ware, and letter paper, by simply signing my name once in three months to a check in favor of John Smith and Co., traders, get the fair share of exercise to my faculties by that act, which Nature intended for me in making all these far-fetched matters important to my comfort? It is Smith himself, and his carriers, and dealers, and manufacturers, it is the sailor, the hidedrogher, the butcher, the negro, the hunter, and the planter who have intercepted the sugar of the sugar, and the cotton of the cotton. They have

got the education, I only the commodity. This were all very well if I were necessarily absent, being detained by work of my own, like theirs, work of the same faculties; then should I be sure of my hands and feet, but now I feel some shame before my wood-chopper, my ploughman, and my cook, for they have some sort of self-sufficiency, they can contrive without my aid to bring the day and year round, but I depend on them, and have not earned by use a right to my arms and feet.

Consider further the difference between the first and second owner of property. Every species of property is preyed on by its own enemies, as iron by rust; timber by rot; cloth by moths; provisions by mould, putridity, or vermin; money by thieves; an orchard by insects; a planted field by weeds and the inroad of cattle; a stock of cattle by hunger; a road by rain and frost; a bridge by freshets. And whoever takes any of these things into his possession, takes the charge of defending them from this troop of enemies, or of keeping them in repair. A man who supplies his own want, who builds a raft or a boat to go a-fishing, finds it easy to calk it, or put in a thole-pin, or mend the rudder. What he gets only as fast as he wants for his own ends, does not embarrass him, or take away his sleep with looking after. But when he comes to give all the goods he has year after year collected, in one estate to his son, —house, orchard, ploughed land, cattle, bridges, hardware, wooden-ware, carpets, cloths, provisions, books, money,— and cannot give him the skill and experience which made or collected these, and the method and place they have in his own life, the son finds his hands full,—not to use these things, but to look after them and defend them from their natural enemies. To him they are not means, but masters. Their enemies will not remit; rust, mould, vermin, rain, sun, freshet, fire, all seize their own, fill him with vexation, and he is converted from the owner into a watchman or a watch-dog to this magazine of old and new chattels. What a change! Instead of the masterly good humor, and sense of power, and fertility of resource in himself; instead of those strong and learned hands, those piercing and learned eyes, that supple body, and that mighty and

prevailing heart, which the father had, whom nature loved and feared, whom snow and rain, water and land, beast and fish seemed all to know and to serve, we have now a puny, protected person, guarded by walls and curtains, stoves and down beds, coaches, and men-servants and women-servants from the earth and the sky, and who, bred to depend on all these, is made anxious by all that endangers those possessions, and is forced to spend so much time in guarding them, that he has quite lost sight of their original use, namely, to help him to his ends,—to the prosecution of his love, to the helping of his friend, to the worship of his God, to the enlargement of his knowledge, to the serving of his country, to the indulgence of his sentiment, and he is now what is called a rich man,—the menial and runner of his riches.

Hence it happens that the whole interest of history lies in the fortunes of the poor. Knowledge, virtue, power, are the victories of man over his necessities, his march to the dominion of the world. Every man ought to have this opportunity to conquer the world for himself. Only such persons interest us—Spartans, Romans, Saracens, English, Americans—who have stood in the jaws of need, and have by their own wit and might extricated themselves and made man victorious.

I do not wish to overstate this doctrine of labor, or insist that every man should be a farmer, any more than that every man should be a lexicographer. In general, one may say that the husbandman's is the oldest and most universal profession, and that where a man does not yet discover in himself any fitness for one work more than another, this may be preferred. But the doctrine of the farm is merely this, that every man ought to stand in primary relations with the work of the world, ought to do it himself, and not to suffer the accident of his having a purse in his pocket, or his having been bred to some dishonorable and injurious craft, to sever him from those duties; and for this reason, that labor is God's education; that he only is a sincere learner, he only can become a master, who learns the secrets of labor, and who by real cunning extorts from Nature its sceptre.

Neither would I shut my ears to the plea of the learned professions, of the poet, the priest, the law-giver, and men of study generally; namely, that in the experience of all men of that class, the amount of manual labor which is necessary to the maintenance of a family, indisposes and disqualifies for intellectual exertion. I know it often, perhaps usually, happens, that where there is a fine organization apt for poetry and philosophy, that individual finds himself compelled to wait on his thoughts, to waste several days that he may enhance and glorify one; and is better taught by a moderate and dainty exercise, such as rambling in the fields, rowing, skating, hunting, than by the downright drudgery of the farmer and the smith. I would not quite forget the venerable counsel of the Egyptian mysteries, which declared that "there were two pair of eyes in man, and it is requisite that the pair which are beneath should be closed when the pair that are above them perceive, and that when the pair above are closed, those which are beneath should be opened." Yet I will suggest that no separation from labor can be without some loss of power and of truth to the seer himself; that, I doubt not, the faults and vices of our literature and philosophy, their too great fineness, effeminacy, and melancholy, are attributable to the enervated and sickly habits of the literary class. Better that the book should not be quite so good, and the bookmaker abler and better, and not himself often a ludicrous contrast to all that he has written.

But granting that for ends so sacred and dear, some relaxation must be had, I think, that if a man find in himself any strong bias to poetry, to art, to the contemplative life, drawing him to these things with a devotion incompatible with good husbandry, that man ought to reckon early with himself, and, respecting the compensations of the Universe, ought to ransom himself from the duties of economy by a certain rigor and privation in his habits. For privileges so rare and grand, let him not stint to pay a great tax. Let him be a cænobite, a pauper, and, if need be, celibate also. Let him learn to eat his meals standing, and to relish the taste of fair water and black bread. He may leave to others the costly conveniences of housekeeping, and large hos-

pitality, and the possession of works of art. Let him feel that genius is a hospitality, and that he who can create works of art needs not collect them. He must live in a chamber, and postpone his self-indulgence, forewarned and forearmed against that frequent misfortune of men of genius, —the taste for luxury. This is the tragedy of genius,—attempting to drive along the ecliptic with one horse of the heavens and one horse of the earth, there is only discord and ruin and downfall to chariot and charioteer.

The duty that every man should assume his own vows, should call the institutions of society to account, and examine their fitness to him, gains in emphasis, if we look at our modes of living. Is our housekeeping sacred and honorable? Does it raise and inspire us, or does it cripple us instead? I ought to be armed by every part and function of my household, by all my social function, by my economy, by my feasting, by my voting, by my traffic. Yet I am almost no party to any of these things. Custom does it for me, gives me no power therefrom, and runs me in debt to boot. We spend our incomes for paint and paper, for a hundred trifles, I know not what, and not for the things of a man. Our expense is almost all for conformity. It is for cake that we run in debt; 'tis not the intellect, not the heart, not beauty, not worship, that costs so much. Why needs any man be rich? Why must he have horses, fine garments, handsome apartments, access to public houses and places of amusement? Only for want of thought. Give his mind a new image, and he flees into a solitary garden or garret to enjoy it, and is richer with that dream than the fee of a county could make him. But we are first thoughtless, and then find that we are moneyless. We are first sensual, and then must be rich. We dare not trust our wit for making our house pleasant to our friend, and so we buy ice-creams. He is accustomed to carpets, and we have not sufficient character to put floor-cloths out of his mind whilst he stays in the house, and so we pile the floor with carpets. Let the house rather be a temple of the Furies of Lacedæmon, formidable and holy to all, which none but a Spartan may enter or so much as behold. As soon as there is faith, as soon as there is society, comfits and cushions will be left to

slaves. Expense will be inventive and heroic. We shall eat hard and lie hard; we shall dwell like the ancient Romans in narrow tenements, whilst our public edifices, like theirs, will be worthy for their proportion of the landscape in which we set them, for conversation, for art, for music, for worship. We shall be rich to great purposes; poor only for selfish ones.

Now what help for these evils? How can the man who has learned but one art procure all the conveniences of life honestly? Shall we say all we think?—perhaps with his own hands. Suppose he collects or makes them ill; yet he has learned their lesson. If he cannot do that, then perhaps he can go without. Immense wisdom and riches are in that. It is better to go without, than to have them at too great a cost. Let us learn the meaning of economy. Economy is a high, humane office, a sacrament, when its aim is grand, when it is the prudence of simple tastes, when it is practised for freedom, or love, or devotion. Much of the economy which we see in houses is of a base origin, and is best kept out of sight. Parched corn eaten to-day that I may have roast fowl to my dinner on Sunday is a baseness; but parched corn and a house with one apartment, that I may be free of all perturbations, that I may be serene and docile to what the mind shall speak, and girt and road-ready for the lowest mission of knowledge or goodwill, is frugality for gods and heroes.

Can we not learn the lesson of self-help? Society is full of infirm people, who incessantly summon others to serve them. They contrive everywhere to exhaust for their single comfort the entire means and appliances of that luxury to which our invention has yet attained. Sofas, ottomans, stoves, wine, game-fowl, spices, perfumes, rides, the theatre, entertainments,—all these they want, they need, and whatever can be suggested more than these, they crave also, as if it was the bread which should keep them from starving; and if they miss any one, they represent themselves as the most wronged and most wretched persons on earth. One must have been born and bred with them to know how to prepare a meal for their learned stomach. Meantime, they never bestir themselves to serve another person; not they!

they have a great deal more to do for themselves than they can possibly perform, nor do they once perceive the cruel joke of their lives; but the more odious they grow, the sharper is the tone of their complaining and craving. Can anything be so elegant as to have few wants and to serve them one's self, so as to have somewhat left to give, instead of being always prompt to grab? It is more elegant to answer one's own needs than to be richly served; inelegant perhaps it may look to-day, and to a few, but it is an elegance forever and to all.

I do not wish to be absurd and pedantic in reform. I do not wish to push my criticism on the state of things around me to that extravagant mark that shall compel me to suicide, or to an absolute isolation from the advantages of civil society. If we suddenly plant our foot, and say, I will neither eat nor drink nor wear nor touch any food or fabric which I do not know to be innocent, or deal with any person whose whole manner of life is not clear and rational, we shall stand still. Whose is so? Not mine; not thine; not his. But I think we must clear ourselves each one by the interrogation, whether we have earned our bread to-day by the hearty contribution of our energies to the common benefit; and we must not cease to *tend* to the correction of these flagrant wrongs, by laying one stone aright every day.

But the idea which now begins to agitate society has a wider scope than our daily employments, our households, and the institutions of property. We are to revise the whole of our social structure, the state, the school, religion, marriage, trade, science, and explore their foundations in our own nature; we are to see that the world not only fitted the former men, but fits us, and to clear ourselves of every usage which has not its roots in our own mind. What is a man born for but to be a reformer, a remaker of what man has made; a renouncer of lies; a restorer of truth and good, imitating that great Nature which embosoms us all, and which sleeps no moment on an old past, but every hour repairs herself, yielding us every morning a new day, and with every pulsation a new life? Let him renounce everything which is not true to him, and put all his practices back on their first thoughts, and do nothing for which he has

not the whole world for his reason. If there are inconveniences, and what is called ruin in the way, because we have so enervated and maimed ourselves, yet it would be like dying of perfumes to sink in the effort to reattach the deeds of every day to the holy and mysterious recesses of life.

The power, which is at once spring and regulator in all efforts of reform, is the conviction that there is an infinite worthiness in man which will appear at the call of worth, and that all particular reforms are the removing of some impediment. Is it not the highest duty that man should be honored in us? I ought not to allow any man, because he has broad lands, to feel that he is rich in my presence. I ought to make him feel that I can do without his riches, that I cannot be bought,—neither by comfort, neither by pride,—and though I be utterly penniless, and receiving bread from him, that he is the poor man beside me. And if, at the same time, a woman or a child discovers a sentiment of piety, or a juster way of thinking than mine, I ought to confess it by my respect and obedience, though it go to alter my whole way of life.

The Americans have many virtues, but they have not Faith and Hope. I know no two words whose meaning is more lost sight of. We use these words as if they were as obsolete as Selah and Amen. And yet they have the broadest meaning, and the most cogent application to Boston in 1841. The Americans have no faith. They rely on the power of a dollar; they are deaf to a sentiment. They think you may talk the north wind down as easily as raise society; and no class more faithless than the scholars or intellectual men. Now if I talk with a sincere wise man, and my friend, with a poet, with a conscientious youth who is still under the dominion of his own wild thoughts, and not yet harnessed in the team of society to drag with us all in the ruts of custom, I see at once how paltry is all this generation of unbelievers, and what a house of cards their institutions are, and I see what one brave man, what one great thought executed might effect. I see that the reason of the distrust of the practical man in all theory is his inability to perceive the means whereby we work. Look, he says, at the tools

with which this world of yours is to be built. As we cannot make a planet, with atmosphere, rivers, and forests, by means of the best carpenters' or engineers' tools, with chemist's laboratory and smith's forge to boot,—so neither can we ever construct that heavenly society you prate of, out of foolish, sick, selfish men and women, such as we know them to be. But the believer not only beholds his heaven to be possible, but already to begin to exist,—not by the men or materials the statesman uses, but by men transfigured and raised above themselves by the power of principles. To principles something else is possible that transcends all the power of expedients.

Every great and commanding moment in the annals of the world is the triumph of some enthusiasm. The victories of the Arabs after Mahomet, who, in a few years, from a small and mean beginning, established a larger empire than that of Rome, is an example. They did they knew not what. The naked Derar horsed on an idea, was found an overmatch for a troop of Roman cavalry. The women fought like men, and conquered the Roman men. They were miserably equipped, miserably fed. They were temperance troops. There was neither brandy nor flesh needed to feed them. They conquered Asia, and Africa, and Spain, on barley. The Caliph Omar's walking-stick struck more terror into those who saw it than another man's sword. His diet was barley bread; his sauce was salt; and oftentimes by way of abstinence he ate his bread without salt. His drink was water. His palace was built of mud; and when he left Medina to go to the conquest of Jerusalem, he rode on a red camel, with a wooden platter hanging at his saddle, with a bottle of water and two sacks, one holding barley, and the other dried fruits.

But there will dawn ere long on our politics, on our modes of living, a nobler morning than that Arabian faith, in the sentiment of love. This is the one remedy for all ills, the panacea of Nature. We must be lovers, and at once the impossible becomes possible. Our age and history, for these thousand years, has not been the history of kindness, but of selfishness. Our distrust is very expensive. The money we spend for courts and prisons is very ill laid out. We

make, by distrust, the thief, and burglar, and incendiary, and by our court and jail we keep him so. An acceptance of the sentiment of love throughout Christendom for a season would bring the felon and the outcast to our side in tears, with the devotion of his faculties to our service. See this wide society of laboring men and women. We allow ourselves to be served by them, we live apart from them, and meet them without a salute in the streets. We do not greet their talents, nor rejoice in their good fortune, nor foster their hopes, nor in the assembly of the people vote for what is dear to them. Thus we enact the part of the selfish noble and king from the foundation of the world. See, this tree always bears one fruit. In every household the peace of a pair is poisoned by the malice, slyness, indolence, and alienation of domestics. Let any two matrons meet, and observe how soon their conversation turns on the troubles from their "*help,*" as our phrase is. In every knot of laborers, the rich man does not feel himself among his friends,—and at the polls he finds them arrayed in a mass in distinct opposition to him. We complain that the politics of masses of the people are controlled by designing men, and led in opposition to manifest justice and the common weal, and to their own interest. But the people do not wish to be represented or ruled by the ignorant and base. They only vote for these, because they were asked with the voice and semblance of kindness. They will not vote for them long. They inevitably prefer wit and probity. To use an Egyptian metaphor, it is not their will for any long time "to raise the nails of wild beasts, and to depress the heads of the sacred birds." Let our affection flow out to our fellows; it would operate in a day the greatest of all revolutions. It is better to work on institutions by the sun than by the wind. The state must consider the poor man, and all voices must speak for him. Every child that is born must have a just chance for his bread. Let the amelioration in our laws of property proceed from the concession of the rich, not from the grasping of the poor. Let us begin by habitual imparting. Let us understand that the equitable rule is, that no one should take more than his share, let him be ever so rich. Let me feel that I am to be a lover. I am to see to it that the world

is the better for me, and to find my reward in the act. Love would put a new face on this weary old world in which we dwell as pagans and enemies too long, and it would warm the heart to see how fast the vain diplomacy of statesmen, the impotence of armies, and navies, and lines of defence, would be superseded by this unarmed child. Love will creep where it cannot go, will accomplish that by imperceptible methods—being its own lever, fulcrum, and power—which force could never achieve. Have you not seen in the woods, in a late autumn morning, a poor fungus or mushroom,—a plant without any solidity, nay, that seemed nothing but a soft mush or jelly,—by its constant, total, and inconceivably gentle pushing, manage to break its way up through the frosty ground, and actually to lift a hard crust on its head? It is the symbol of the power of kindness. The virtue of this principle in human society in application to great interests is obsolete and forgotten. Once or twice in history it has been tried in illustrious instances, with signal success. This great, overgrown, dead Christendom of ours still keeps alive at least the name of a lover of mankind. But one day all men will be lovers; and every calamity will be dissolved in the universal sunshine.

Will you suffer me to add one trait more to this portrait of man the reformer? The meditator between the spiritual and the actual world should have a great prospective prudence. An Arabian poet describes his hero by saying,

> "Sunshine was he
> In the winter day;
> And in the midsummer
> Coolness and shade."

He who would help himself and others should not be a subject of irregular and interrupted impulses of virtue, but a continent, persisting, immovable person, such as we have seen a few scattered up and down in time for the blessing of the world; men who have in the gravity of their nature a quality which answers to the fly-wheel in a mill, which distributes the motion equably over all the wheels, and hinders it from falling unequally and suddenly in destructive shocks. It is better that joy should be spread over all the day in the form of

strength, than that it should be concentrated into ecstasies, full of danger and followed by reactions. There is a sublime prudence which is the very highest that we know of man, which, believing in a vast future, sure of more to come than is yet seen, postpones always the present hour to the whole life; postpones talent to genius, and special results to character. As the merchant gladly takes money from his income to add to his capital, so is the great man very willing to lose particular powers and talents so that he gain in the elevation of his life. The opening of the spiritual senses disposes men ever to greater sacrifices, to leave their signal talents, their best means and skill of procuring a present success, their power and their fame, to cast all things behind, in the insatiable thirst for divine communications. A purer fame, a greater power, rewards the sacrifice. It is the conversion of our harvest into seed. As the farmer casts into the ground the finest ears of his grain, the time will come when we too shall hold nothing back, but shall eagerly convert more than we now possess into means and powers, when we shall be willing to sow the sun and the moon for seeds.

SELF-RELIANCE

(1841)

Ne te quæsiveris extra.

Man is his own star; and the soul that can
Render an honest and a perfect man,
Commands all light, all influence, all fate;
Nothing to him falls early or too late.
Our acts our angels are, or good or ill,
Our fatal shadows that walk by us still.
—*Epilogue to Beaumont and Fletcher's Honest Man's Fortune.*

Cast the bantling on the rocks,
Suckle him with the she-wolf's teat,
Wintered with the hawk and fox,
Power and speed be hands and feet.

I READ the other day some verses written by an eminent painter which were original and not conventional. Always the soul hears an admonition in such lines, let the subject be what it may. The sentiment they instil is of more value than any thought they may contain. To believe your own thought, to believe that what is true for you in your private heart is true for all men,—that is genius. Speak your latent conviction, and it shall be the universal sense; for always the inmost becomes the outmost—and our first thought is rendered back to us by the trumpets of the Last Judgment. Familiar as the voice of the mind is to each, the highest merit we ascribe to Moses, Plato and Milton is that they set at naught books and traditions, and spoke not what men, but what they thought. A man should learn to detect and watch that gleam of light which flashes across his mind from within, more than the lustre of the firmament of bards and sages. Yet he dismisses without notice his thought, because it is his. In every work of genius we recognize our own rejected thoughts; they come back to us

with a certain alienated majesty. Great works of art have no more affecting lesson for us than this. They teach us to abide by our spontaneous impression with good-humored inflexibility then most when the whole cry of voices is on the other side. Else to-morrow a stranger will say with masterly good sense precisely what we have thought and felt all the time, and we shall be forced to take with shame our own opinion from another.

There is a time in every man's education when he arrives at the conviction that envy is ignorance; that imitation is suicide; that he must take himself for better for worse as his portion; that though the wide universe is full of good, no kernel of nourishing corn can come to him but through his toil bestowed on that plot of ground which is given to him to till. The power which resides in him is new in nature, and none but he knows what that is which he can do, nor does he know until he has tried. Not for nothing one face, one character, one fact, makes much impression on him, and another none. It is not without preëstablished harmony, this sculpture in the memory. The eye was placed where one ray should fall, that it might testify of that particular ray. Bravely let him speak the utmost syllable of his confession. We but half express ourselves, and are ashamed of that divine idea which each of us represents. It may be safely trusted as proportionate and of good issues, so it be faithfully imparted, but God will not have his work made manifest by cowards. It needs a divine man to exhibit anything divine. A man is relieved and gay when he has put his heart into his work and done his best; but what he has said or done otherwise shall give him no peace. It is a deliverance which does not deliver. In the attempt his genius deserts him; no muse befriends; no invention, no hope.

Trust thyself: every heart vibrates to that iron string. Accept the place the divine providence has found for you, the society of your contemporaries, the connexion of events. Great men have always done so, and confided themselves childlike to the genius of their age, betraying their perception that the Eternal was stirring at their heart, working through their hands, predominating in all their being. And we are now men, and must accept in the highest mind the

same transcendent destiny; and not pinched in a corner, not cowards fleeing before a revolution, but redeemers and benefactors, pious aspirants to be noble clay under the Almighty effort let us advance on Chaos and the Dark.

What pretty oracles nature yields us on this text in the face and behavior of children, babes, and even brutes. That divided and rebel mind, that distrust of a sentiment because our arithmetic has computed the strength and means opposed to our purpose, these have not. Their mind being whole, their eye is as yet unconquered, and when we look in their faces, we are disconcerted. Infancy conforms to nobody; all conform to it; so that one babe commonly makes four or five out of the adults who prattle and play to it. So God has armed youth and puberty and manhood no less with its own piquancy and charm, and made it enviable and gracious and its claims not to be put by, if it will stand by itself. Do not think the youth has no force, because he cannot speak to you and me. Hark! in the next room who spoke so clear and emphatic? It seems he knows how to speak to his contemporaries. Good Heaven! it is he! it is that very lump of bashfulness and phlegm which for weeks has done nothing but eat when you were by, and now rolls out these words like bell-strokes. It seems he knows how to speak to his contemporaries. Bashful or bold then, he will know how to make us seniors very unnecessary.

The nonchalance of boys who are sure of a dinner, and would disdain as much as a lord to do or say aught to conciliate one, is the healthy attitude of human nature. How is a boy the master of society; independent, irresponsible, looking out from his corner on such people and facts as pass by, he tries and sentences them on their merits, in the swift, summary way of boys, as good, bad, interesting, silly, eloquent, troublesome. He cumbers himself never about consequences, about interests; he gives an independent, genuine verdict. You must court him; he does not court you. But the man is as it were clapped into jail by his consciousness. As soon as he has once acted or spoken with eclat he is a committed person, watched by the sympathy or the hatred of hundreds, whose affections must now enter into his account. There is no Lethe for this. Ah, that he could pass again

into his neutral, godlike independence! Who can thus lose all pledge and, having observed, observe again from the same unaffected, unbiased, unbribable, unaffrighted innocence, must always be formidable, must always engage the poet's and the man's regards. Of such an immortal youth the force would be felt. He would utter opinions on all passing affairs, which being seen to be not private but necessary, would sink like darts into the ear of men and put them in fear.

These are the voices which we hear in solitude, but they grow faint and inaudible as we enter into the world. Society everywhere is in conspiracy against the manhood of every one of its members. Society is a joint-stock company, in which the members agree, for the better securing of his bread to each shareholder, to surrender the liberty and culture of the eater. The virtue in most request is conformity. Self-reliance is its aversion. It loves not realities and creators, but names and customs.

Whoso would be a man, must be a nonconformist. He who would gather immortal palms must not be hindered by the name of goodness, but must explore if it be goodness. Nothing is at last sacred but the integrity of our own mind. Absolve you to yourself, and you shall have the suffrage of the world. I remember an answer which when quite young I was prompted to make to a valued adviser who was wont to importune me with the dear old doctrines of the church. On my saying, What have I to do with the sacredness of traditions, if I live wholly from within? my friend suggested, —"But these impulses may be from below, not from above." I replied, "They do not seem to me to be such; but if I am the devil's child, I will live then from the devil." No law can be sacred to me but that of my nature. Good and bad are but names very readily transferable to that or this; the only right is what is after my constitution; the only wrong what is against it. A man is to carry himself in the presence of all opposition as if every thing were titular and ephemeral but he. I am ashamed to think how easily we capitulate to badges and names, to large societies and dead institutions. Every decent and well-spoken individual affects and sways me more than is right. I ought to go upright and

vital, and speak the rude truth in all ways. If malice and vanity wear the coat of philanthropy, shall that pass? If an angry bigot assumes this bountiful cause of Abolition, and comes to me with his last news from Barbadoes, why should I not say to him, "Go love thy infant; love thy wood-chopper; be good-natured and modest; have that grace; and never varnish your hard, uncharitable ambition with this incredible tenderness for black folk a thousand miles off. Thy love afar is spite at home." Rough and graceless would be such greeting, but truth is handsomer than the affectation of love. Your goodness must have some edge to it,—else it is none. The doctrine of hatred must be preached, as the counteraction of the doctrine of love, when that pules and whines. I shun father and mother and wife and brother when my genius calls me. I would write on the lintels of the doorpost, *Whim.* I hope it is somewhat better than whim at last, but we cannot spend the day in explanation. Expect me not to show cause why I seek or why I exclude company. Then, again, do not tell me, as a good man did to-day, of my obligation to put all poor men in good situations. Are they *my* poor? I tell thee, thou foolish philanthropist, that I grudge the dollar, the dime, the cent I give to such men as do not belong to me and to whom I do not belong. There is a class of persons to whom by all spiritual affinity I am bought and sold; for them I will go to prison if need be; but your miscellaneous popular charities; the education at college of fools; the building of meeting-houses to the vain end to which many now stand; alms to sots, and the thousandfold Relief Societies;—though I confess with shame I sometimes succumb and give the dollar, it is a wicked dollar, which by-and-by I shall have the manhood to withhold.

Virtues are, in the popular estimate, rather the exception than the rule. There is the man *and* his virtues. Men do what is called a good action, as some piece of courage or charity, much as they would pay a fine in expiation of daily non-appearance on parade. Their works are done as an apology or extenuation of their living in the world,—as invalids and the insane pay a high board. Their virtues are penances. I do not wish to expiate, but to live. My life is not an apology, but a life. It is for itself and not for a

spectacle. I much prefer that it should be of a lower strain, so it be genuine and equal, than that it should be glittering and unsteady. I wish it to be sound and sweet, and not to need diet and bleeding. My life should be unique; it should be an alms, a battle, a conquest, a medicine. I ask primary evidence that you are a man, and refuse this appeal from the man to his actions. I know that for myself it makes no difference whether I do or forbear those actions which are reckoned excellent. I cannot consent to pay for a privilege where I have intrinsic right. Few and mean as my gifts may be, I actually am, and do not need for my own assurance or the assurance of my fellows any secondary testimony.

What I must do is all that concerns me, not what the people think. This rule, equally arduous in actual and in intellectual life, may serve for the whole distinction between greatness and meanness. It is the harder because you will always find those who think they know what is your duty better than you know it. It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude.

The objection to conforming to usages that have become dead to you is that it scatters your force. It loses your time and blurs the impression of your character. If you maintain a dead church, contribute to a dead Bible Society, vote with a great party either for the Government or against it, spread your table like base housekeepers,—under all these screens I have difficulty to detect the precise man you are. And of course so much force is withdrawn from your proper life. But do your thing, and I shall know you. Do your work, and you shall reinforce yourself. A man must consider what a blindman's-buff is this game of conformity. If I know your sect I anticipate your argument. I hear a preacher announce for his text and topic the expediency of one of the institutions of his church. Do I not know beforehand that not possibly can he say a new and spontaneous word? Do I not know that with all this ostentation of examining the grounds of the institution he will do no such thing? Do I not know that he is pledged to himself not to look but at

one side, the permitted side, not as a man, but as a parish minister? He is a retained attorney, and these airs of the bench are the emptiest affectation. Well, most men have bound their eyes with one or another handkerchief, and attached themselves to some one of these communities of opinion. This conformity makes them not false in a few particulars, authors of a few lies, but false in all particulars. Their every truth is not quite true. Their two is not the real two, their four not the real four: so that every word they say chagrins us and we know not where to begin to set them right. Meantime nature is not slow to equip us in the prison-uniform of the party to which we adhere. We come to wear one cut of face and figure, and acquire by degrees the gentlest asinine expression. There is a mortifying experience in particular, which does not fail to wreak itself also in the general history; I mean "the foolish face of praise," the forced smile which we put on in company where we do not feel at ease, in answer to conversation which does not interest us. The muscles, not spontaneously moved but moved by a low usurping wilfulness, grow tight about the outline of the face, and make the most disagreeable sensation; a sensation of rebuke and warning which no brave young man will suffer twice.

For non-conformity the world whips you with its displeasure. And therefore a man must know how to estimate a sour face. The bystanders look askance on him in the public street or in the friend's parlor. If this aversation had its origin in contempt and resistance like his own he might well go home with a sad countenance; but the sour faces of the multitude, like their sweet faces, have no deep cause—disguise no god, but are put on and off as the wind blows and a newspaper directs. Yet is the discontent of the multitude more formidable than that of the senate and the college. It is easy enough for a firm man who knows the world to brook the rage of the cultivated classes. Their rage is decorous and prudent, for they are timid, as being very vulnerable themselves. But when to their feminine rage the indignation of the people is added, when the ignorant and the poor are aroused, when the unintelligent brute force that lies at the bottom of society is made to growl and mow, it

needs the habit of magnanimity and religion to treat it god-like as a trifle of no concernment.

The other terror that scares us from self-trust is our consistency; a reverence for our past act or word because the eyes of others have no other data for computing our orbit than our past acts, and we are loath to disappoint them.

But why should you keep your head over your shoulder? Why drag about this monstrous corpse of your memory, lest you contradict somewhat you have stated in this or that public place? Suppose you should contradict yourself; what then? It seems to be a rule of wisdom never to rely on your memory alone, scarcely even in acts of pure memory, but to bring the past for judgment into the thousand-eyed present, and live ever in a new day. Trust your emotion. In your metaphysics you have denied personality to the Deity, yet when the devout motions of the soul come, yield to them heart and life, though they should clothe God with shape and color. Leave your theory, as Joseph his coat in the hand of the harlot, and flee.

A foolish consistency is the hobgoblin of little minds, adored by little statesmen and philosophers and divines. With consistency a great soul has simply nothing to do. He may as well concern himself with his shadow on the wall. Out upon your guarded lips! Sew them up with packthread, do. Else if you would be a man speak what you think to-day in words as hard as cannon balls, and to-morrow speak what to-morrow thinks in hard words again, though it contradict every thing you said to-day. Ah, then, exclaim the aged ladies, you shall be sure to be misunderstood! Misunderstood! It is a right fool's word. Is it so bad then to be misunderstood? Pythagoras was misunderstood, and Socrates, and Jesus, and Luther, and Copernicus, and Galileo, and Newton, and every pure and wise spirit that ever took flesh. To be great is to be misunderstood.

I suppose no man can violate his nature. All the sallies of his will are rounded in by the law of his being, as the inequalities of Andes and Himmaleh are insignificant in the curve of the sphere. Nor does it matter how you gauge and try him. A character is like an acrostic or Alexandrian

stanza;—read it forward, backward, or across, it still spells the same thing. In this pleasing contrite wood-life which God allows me, let me record day by day my honest thought without prospect or retrospect, and, I cannot doubt, it will be found symmetrical, though I mean it not and see it not. My book should smell of pines and resound with the hum of insects. The swallow over my window should interweave that thread or straw he carries in his bill into my web also. We pass for what we are. Character teaches above our wills. Men imagine that they communicate their virtue or vice only by overt actions, and do not see that virtue or vice emit a breath every moment.

Fear never but you shall be consistent in whatever variety of actions, so they be each honest and natural in their hour. For of one will, the actions will be harmonious, however unlike they seem. These varieties are lost sight of when seen at a little distance, at a little height of thought. One tendency unites them all. The voyage of the best ship is a zigzag line of a hundred tacks. This is only microscopic criticism. See the line from a sufficient distance, and it straightens itself to the average tendency. Your genuine action will explain itself and will explain your other genuine actions. Your conformity explains nothing. Act singly, and what you have already done singly will justify you now. Greatness always appeals to the future. If I can be great enough now to do right and scorn eyes, I must have done so much right before as to defend me now. Be it how it will, do right now. Always scorn appearances and you always may. The force of character is cumulative. All the foregone days of virtue work their health into this. What makes the majesty of the heroes of the senate and the field, which so fills the imagination? The consciousness of a train of great days and victories behind. There they all stand and shed an united light on the advancing actor. He is attended as by a visible escort of angels to every man's eye. That is it which throws thunder into Chatham's voice, and dignity into Washington's port, and America into Adams's eye. Honor is venerable to us because it is no ephemeris. It is always ancient virtue. We worship it to-day because it is not of to-day. We love it and pay it homage because it is

not a trap for our love and homage, but is self-dependent, self-derived, and therefore of an old immaculate pedigree, even if shown in a young person.

I hope in these days we have heard the last of conformity and consistency. Let the words be gazetted and ridiculous henceforward. Instead of the gong for dinner, let us hear a whistle from the Spartan fife. Let us bow and apologize never more. A great man is coming to eat at my house. I do not wish to please him: I wish that he should wish to please me. I will stand here for humanity, and though I would make it kind, I would make it true. Let us affront and reprimand the smooth mediocrity and squalid contentment of the times, and hurl in the face of custom and trade and office, the fact which is the upshot of all history, that there is a great responsible Thinker and Actor moving wherever moves a man; that a true man belongs to no other time or place, but is the centre of things. Where he is, there is nature. He measures you and all men and all events. You are constrained to accept his standard. Ordinarily, every body in society reminds us of somewhat else, or of some other person. Character, reality, reminds you of nothing else; it takes place of the whole creation. The man must be so much that he must make all circumstances indifferent—put all means into the shade. This all great men are and do. Every true man is a cause, a country, and an age; requires infinite spaces and numbers and time fully to accomplish his thought;—and posterity seem to follow his steps as a procession. A man Cæsar is born, and for ages after we have a Roman Empire. Christ is born, and millions of minds so grow and cleave to his genius that he is confounded with virtue and the possible of man. An institution is the lengthened shadow of one man; as, the Reformation, of Luther; Quakerism, of Fox; Methodism, of Wesley; Abolition, of Clarkson. Scipio, Milton called "the height of Rome;" and all history resolves itself very easily into the biography of a few stout and earnest persons.

Let a man then know his worth, and keep things under his feet. Let him not peep or steal, or skulk up and down with the air of a charity-boy, a bastard, or an interloper in the world which exists for him. But the man in the street,

finding no worth in himself which corresponds to the force which built a tower or sculptured a marble god, feels poor when he looks at these. To him a palace, a statue, or a costly book have an alien and forbidding air, much like a gay equipage, and seem to say like that, 'Who are you, sir?' Yet they all are his, suitors for his notice, petitioners to his faculties that they will come out and take possession. The picture waits for my verdict; it is not to command me, but I am to settle its claim to praise. That popular fable of the sot who was picked up dead drunk in the street, carried to the duke's house, washed and dressed and laid in the duke's bed, and, on his waking, treated with all obsequious ceremony like the duke, and assured that he had been insane—owes its popularity to the fact that it symbolizes so well the state of man, who is in the world a sort of sot, but now and then wakes up, exercises his reason and finds himself a true prince.

Our reading is mendicant and sycophantic. In history our imagination makes fools of us, plays us false. Kingdom and lordship, power and estate, are a gaudier vocabulary than private John and Edward in a small house and common day's work: but the things of life are the same to both: the sum total of both is the same. Why all this deference to Alfred and Scanderbeg and Gustavus? Suppose they were virtuous; did they wear out virtue? As great a stake depends on your private act to-day as followed their public and renowned steps. When private men shall act with original views, the lustre will be transferred from the actions of kings to those of gentlemen.

The world has indeed been instructed by its kings, who have so magnetized the eyes of nations. It has been taught by this colossal symbol the mutual reverence that is due from man to man. The joyful loyalty with which men have everywhere suffered the king, the noble, or the great proprietor to walk among them by a law of his own, make his own scale of men and things and reverse theirs, pay for benefits not with money but with honor, and represent the Law in his person, was the hieroglyphic by which they obscurely signified their consciousness of their own right and comeliness, the right of every man.

The magnetism which all original action exerts is explained when we inquire the reason of self-trust. Who is the Trustee? What is the aboriginal Self, on which a universal reliance may be grounded? What is the nature and power of that science-baffling star, without parallax, without calculable elements, which shoots a ray of beauty even into trivial and impure actions, if the least mark of independence appear? The inquiry leads us to that source, at once the essence of genius, the essence of virtue, and the essence of life, which we call Spontaneity or Instinct. We denote this primary wisdom as Intuition, whilst all later teachings are tuitions. In that deep force, the last fact behind which analysis cannot go, all things find their common origin. For the sense of being which in calm hours rises, we know not how, in the soul, is not diverse from things, from space, from light, from time, from man, but one with them and proceedeth obviously from the same source whence their life and being also proceedeth. We first share the life by which things exist and afterwards see them as appearances in nature and forget that we have shared their cause. Here is the fountain of action and the fountain of thought. Here are the lungs of that inspiration which giveth man wisdom, of that inspiration of man which cannot be denied without impiety and atheism. We lie in the lap of immense intelligence, which makes us organs of its activity and receivers of its truth. When we discern justice, when we discern truth, we do nothing of ourselves, but allow a passage to its beams. If we ask whence this comes, if we seek to pry into the soul that causes—all metaphysics, all philosophy is at fault. Its presence or its absence is all we can affirm. Every man discerns between the voluntary acts of his mind and his involuntary perceptions. And to his involuntary perceptions he knows a perfect respect is due. He may err in the expression of them, but he knows that these things are so, like day and night, not to be disputed. All my wilful actions and acquisitions are but roving;—the most trivial reverie, the faintest native emotion, are domestic and divine. Thoughtless people contradict as readily the statement of perceptions as of opinions, or rather much more readily; for they do not distinguish between perception and notion. They fancy that

I choose to see this or that thing. But perception is not whimsical, but fatal. If I see a trait, my children will see it after me, and in course of time all mankind,—although it may chance that no one has seen it before me. For my perception of it is as much a fact as the sun.

The relations of the soul to the divine spirit are so pure that it is profane to seek to interpose helps. It must be that when God speaketh he should communicate, not one thing, but all things; should fill the world with his voice; should scatter forth light, nature, time, souls, from the centre of the present thought; and new date and new create the whole. Whenever a mind is simple and receives a divine wisdom, then old things pass away,—means, teachers, texts, temples fall; it lives now, and absorbs past and future into the present hour. All things are made sacred by relation to it,—one thing as much as another. All things are dissolved to their centre by their cause, and in the universal miracle petty and particular miracles disappear. This is and must be. If therefore a man claims to know and speak of God and carries you backward to the phraseology of some old mouldered nation in another country, in another world, believe him not. Is the acorn better than the oak which is its fulness and completion? Is the parent better than the child into whom he has cast his ripened being? Whence then this worship of the past? The centuries are conspirators against the sanity and majesty of the soul. Time and space are but physiological colors which the eye maketh, but the soul is light; where it is, is day; where it was, is night; and history is an impertinence and an injury if it be any thing more than a cheerful apologue or parable of my being and becoming.

Man is timid and apologetic; he is no longer upright; he dares not say "I think," "I am," but quotes some saint or sage. He is ashamed before the blade of grass or the blowing rose. These roses under my window make no reference to former roses or to better ones; they are for what they are; they exist with God to-day. There is no time to them. There is simply the rose; it is perfect in every moment of its existence. Before a leaf-bud has burst, its whole life acts; in the full-blown flower there is no more; in the leafless root there is no less. Its nature is satisfied and it satisfies nature

in all moments alike. There is no time to it. But man postpones or remembers; he does not live in the present, but with reverted eye laments the past, or, heedless of the riches that surround him, stands on tiptoe to foresee the future. He cannot be happy and strong until he too lives with nature in the present, above time.

This should be plain enough. Yet see what strong intellects dare not yet hear God himself unless he speak the phraseology of I know not what David, or Jeremiah, or Paul. We shall not always set so great a price on a few texts, on a few lives. We are like children who repeat by rote the sentences of grandames and tutors, and, as they grow older, of the men of talents and character they chance to see,—painfully recollecting the exact words they spoke; afterwards, when they come into the point of view which those had who uttered these sayings, they understand them and are willing to let the words go; for at any time they can use words as good when occasion comes. So was it with us, so will it be, if we proceed. If we live truly, we shall see truly. It is as easy for the strong man to be strong, as it is for the weak to be weak. When we have new perception, we shall gladly disburthen the memory of its hoarded treasures as old rubbish. When a man lives with God, his voice shall be as sweet as the murmur of the brook and the rustle of the corn.

And now at last the highest truth on this subject remains unsaid; probably cannot be said; for all that we say is the far off remembering of the intuition. That thought, by what I can now nearest approach to say it, is this. When good is near you, when you have life in yourself,—it is not by any known or appointed way; you shall not discern the footprints of any other; you shall not see the face of man; you shall not hear any name;—the way, the thought, the good, shall be wholly strange and new. It shall exclude all other being. You take the way from man, not to man. All persons that ever existed are its fugitive ministers. There shall be no fear in it. Fear and hope are alike beneath it. It asks nothing. There is somewhat low even in hope. We are then in vision. There is nothing that can be called gratitude, nor properly joy. The soul is raised over passion. It seeth identity and eternal causation. It is a perceiving that Truth

and Right are. Hence it becomes a Tranquillity out of the knowing that all things go well. Vast spaces of nature; the Atlantic Ocean, the South Sea; vast intervals of time, years, centuries, are of no account. This which I think and feel underlay that former state of life and circumstances, as it does underlie my present and will always all circumstances, and what is called life and what is called death.

Life only avails, not the having lived. Power ceases in the instant of repose; it resides in the moment of transition from a past to a new state, in the shooting of the gulf, in the darting to an aim. This one fact the world hates, that the soul *becomes;* for that forever degrades the past; turns all riches to poverty, all reputation to a shame; confounds the saint with the rogue; shoves Jesus and Judas equally aside. Why then do we prate of self-reliance? Inasmuch as the soul is present there will be power not confident but agent. To talk of reliance is a poor external way of speaking. Speak rather of that which relies because it works and is. Who has more soul than I masters me, though he should not raise his finger. Round him I must revolve by the gravitation of spirits. Who has less I rule with like facility. We fancy it rhetoric when we speak of eminent virtue. We do not yet see that virtue is Height, and that a man or a company of men, plastic and permeable to principles, by the law of nature must overpower and ride all cities, nations, kings, rich men, poets, who are not.

This is the ultimate fact which we so quickly reach on this, as on every topic, the resolution of all into the ever-blessed ONE. Virtue is the governor, the creator, the reality. All things real are so by so much virtue as they contain. Hardship, husbandry, hunting, whaling, war, eloquence, personal weight, are somewhat, and engage my respect as examples of the soul's presence and impure action. I see the same law working in nature for conservation and growth. The poise of a planet, the bended tree recovering itself from the strong wind, the vital resources of every animal and vegetable, are also demonstrations of the self-sufficing and therefore self-relying soul. All history, from its highest to its trivial passages, is the various record of this power.

Thus all concentrates; let us not rove; let us sit at home

with the cause. Let us stun and astonish the intruding rabble of men and books and institutions by a simple declaration of the divine fact. Bid them take the shoes from off their feet, for God is here within. Let our simplicity judge them, and our docility to our own law demonstrate the poverty of nature and fortune beside our native riches.

But now we are a mob. Man does not stand in awe of man, nor is the soul admonished to stay at home, to put itself in communication with the internal ocean, but it goes abroad to beg a cup of water of the urns of men. We must go alone. Isolation must precede true society. I like the silent church before the service begins, better than any preaching. How far off, how cool, how chaste the persons look, begirt each one with a precinct or sanctuary. So let us always sit. Why should we assume the faults of our friend, or wife, or father, or child, because they sit around our hearth, or are said to have the same blood? All men have my blood and I have all men's. Not for that will I adopt their petulance or folly, even to the extent of being ashamed of it. But your isolation must not be mechanical, but spiritual, that is, must be elevation. At times the whole world seems to be in conspiracy to importune you with emphatic trifles. Friend, client, child, sickness, fear, want, charity, all knock at once at thy closet door and say, "Come out unto us."—Do not spill thy soul; do not all descend; keep thy state; stay at home in thine own heaven; come not for a moment into their facts, into their hubbub of conflicting appearances, but let in the light of thy law on their confusion. The power men possess to annoy me I give them by a weak curiosity. No man can come near me but through my act. "What we love that we have, but by desire we bereave ourselves of the love."

If we cannot at once rise to the sanctities of obedience and faith, let us at least resist our temptations, let us enter into the state of war and wake Thor and Woden, courage and constancy, in our Saxon breasts. This is to be done in our smooth times by speaking the truth. Check this lying hospitality and lying affection. Live no longer to the expectation of these deceived and deceiving people with whom we converse. Say to them, O father, O mother, O wife, O brother, O friend, I have lived with you after appearances

hitherto. Henceforward I am the truth's. Be it known unto you that henceforward I obey no law less than the eternal law. I will have no covenants but proximities. I shall endeavor to nourish my parents, to support my family, to be the chaste husband of one wife,—but these relations I must fill after a new and unprecedented way. I appeal from your customs. I must be myself. I cannot break myself any longer for you, or you. If you can love me for what I am, we shall be happier. If you cannot, I will still seek to deserve that you should. I must be myself. I will not hide my tastes or aversions. I will so trust that what is deep is holy, that I will do strongly before the sun and moon whatever inly rejoices me and the heart appoints. If you are noble, I will love you; if you are not, I will not hurt you and myself by hypocritical attentions. If you are true, but not in the same truth with me, cleave to your companions; I will seek my own. I do this not selfishly but humbly and truly. It is alike your interest, and mine, and all men's, however long we have dwelt in lies, to live in truth. Does this sound harsh to-day? You will soon love what is dictated by your nature as well as mine, and if we follow the truth it will bring us out safe at last.—But so may you give these friends pain. Yes, but I cannot sell my liberty and my power, to save their sensibility. Besides, all persons have their moments of reason, when they look out into the region of absolute truth; then will they justify me and do the same thing.

The populace think that your rejection of popular standards is a rejection of all standard, and mere antinomianism; and the bold sensualist will use the name of philosophy to gild his crimes. But the law of consciousness abides. There are two confessionals, in one or the other of which we must be shriven. You may fulfil your round of duties by clearing yourself in the *direct,* or in the *reflex* way. Consider whether you have satisfied your relations to father, mother, cousin, neighbor, town, cat and dog; whether any of these can upbraid you. But I may also neglect this reflex standard and absolve me to myself. I have my own stern claims and perfect circle. It denies the name of duty to many offices that are called duties. But if I can discharge its debts it enables me to dispense with the popular code. If any one

imagines that this law is lax, let him keep its commandment one day.

And truly it demands something godlike in him who has cast off the common motives of humanity and has ventured to trust himself for a task-master. High be his heart, faithful his will, clear his sight, that he may in good earnest be doctrine, society, law, to himself, that a simple purpose may be to him as strong as iron necessity is to others.

If any man consider the present aspects of what is called by distinction *society,* he will see the need of these ethics. The sinew and heart of man seem to be drawn out, and we are become timorous desponding whimperers. We are afraid of truth, afraid of fortune, afraid of death, and afraid of each other. Our age yields no great and perfect persons. We want men and women who shall renovate life and our social state, but we see that most natures are insolvent; cannot satisfy their own wants, have an ambition out of all proportion to their practical force, and so do lean and beg day and night continually. Our housekeeping is mendicant, our arts, our occupations, our marriages, our religion we have not chosen, but society has chosen for us. We are parlor soldiers. The rugged battle of fate, where strength is born, we shun.

If our young men miscarry in their first enterprises they lose all heart. If the young merchant fails, men say he is *ruined.* If the finest genius studies at one of our colleges, and is not installed in an office within one year afterwards, in the cities or suburbs of Boston or New York, it seems to his friends and to himself that he is right in being disheartened and in complaining the rest of his life. A sturdy lad from New Hampshire or Vermont, who in turn tries all the professions, who *teams it, farms it, peddles,* keeps a school, preaches, edits a newspaper, goes to Congress, buys a township, and so forth, in successive years, and always like a cat falls on his feet, is worth a hundred of these city dolls. He walks abreast with his days and feels no shame in not "studying a profession," for he does not postpone his life, but lives already. He has not one chance, but a hundred chances. Let a stoic arise who shall reveal the resources of man and tell men they are not leaning willows, but can and must

detach themselves; that with the exercise of self-trust, new powers shall appear; that a man is the word made flesh, born to shed healing to the nations, that he should be ashamed of our compassion, and that the moment he acts from himself, tossing the laws, the books, idolatries and customs out of the window,—we pity him no more but thank and revere him;—and that teacher shall restore the life of man to splendor and make his name dear to all History.

It is easy to see that a greater self-reliance—a new respect for the divinity in man—must work a revolution in all the offices and relations of men; in their religion; in their education; in their pursuits; their modes of living; their association; in their property; in their speculative views.

1. In what prayers do men allow themselves! That which they call a holy office is not so much as brave and manly. Prayer looks abroad and asks for some foreign addition to come through some foreign virtue, and loses itself in endless mazes of natural and supernatural, and mediatorial and miraculous. Prayer that craves a particular commodity—anything less than all good, is vicious. Prayer is the contemplation of the facts of life from the highest point of view. It is the soliloquy of a beholding and jubilant soul. It is the spirit of God pronouncing his works good. But prayer as a means to effect a private end is theft and meanness. It supposes dualism and not unity in nature and consciousness. As soon as the man is at one with God, he will not beg. He will then see prayer in all action. The prayer of the farmer kneeling in his field to weed it, the prayer of the rower kneeling with the stroke of his oar, are true prayers heard throughout nature, though for cheap ends. Caratach, in Fletcher's Bonduca, when admonished to inquire the mind of the god Audate, replies:

> His hidden meaning lies in our endeavors;
> Our valors are our best gods.

Another sort of false prayers are our regrets. Discontent is the want of self-reliance: it is infirmity of will. Regret calamities if you can thereby help the sufferer; if not, attend your own work and already the evil begins to be repaired. Our sympathy is just as base. We come to them who weep

foolishly and sit down and cry for company, instead of imparting to them truth and health in rough electric shocks, putting them once more in communication with the soul. The secret of fortune is joy in our hands. Welcome evermore to gods and men is the self-helping man. For him all doors are flung wide. Him all tongues greet, all honors crown, all eyes follow with desire. Our love goes out to him and embraces him because he did not need it. We solicitously and apologetically caress and celebrate him because he held on his way and scorned our disapprobation. The gods love him because men hated him. "To the persevering mortal," said Zoroaster, "the blessed Immortals are swift."

As men's prayers are a disease of the will, so are their creeds a disease of the intellect. They say with those foolish Israelites, "Let not God speak to us, lest we die. Speak thou, speak any man with us, and we will obey." Everywhere I am bereaved of meeting God in my brother, because he has shut his own temple doors and recites fables merely of his brother's, or his brother's brother's God. Every new mind is a new classification. If it prove a mind of uncommon activity and power, a Locke, a Lavoisier, a Hutton, a Bentham, a Spurzheim, it imposes its classification on other men, and lo! a new system. In proportion always to the depth of the thought, and so to the number of the objects it touches and brings within reach of the pupil, is his complacency. But chiefly is this apparent in creeds and churches, which are also classifications of some powerful mind acting on the great elemental thought of Duty and man's relation to the Highest. Such is Calvinism, Quakerism, Swedenborgianism. The pupil takes the same delight in subordinating every thing to the new terminology that a girl does who has just learned botany in seeing a new earth and new seasons thereby. It will happen for a time that the pupil will feel a real debt to the teacher—will find his intellectual power has grown by the study of his writings. This will continue until he has exhausted his master's mind. But in all unbalanced minds the classification is idolized, passes for the end and not for a speedily exhaustible means, so that the walls of the system blend to their eye in the remote horizon with the walls of the universe; the luminaries of heaven seem to

them hung on the arch their master built. They cannot imagine how you aliens have any right to see—how you can see; "It must be somehow that you stole the light from us." They do not yet perceive that light, unsystematic, indomitable, will break into any cabin, even into theirs. Let them chirp awhile and call it their own. If they are honest and do well, presently their neat new pinfold will be too strait and low, will crack, will lean, will rot and vanish, and the immortal light, all young and joyful, million-orbed, million-colored, will beam over the universe as on the first morning.

2. It is for want of self-culture that the idol of Travelling, the idol of Italy, of England, of Egypt, remains for all educated Americans. They who made England, Italy, or Greece venerable in the imagination, did so not by rambling round creation as a moth round a lamp, but by sticking fast where they were, like an axis of the earth. In manly hours we feel that duty is our place and that the merry men of circumstance should follow as they may. The soul is no traveller: the wise man stays at home with the soul, and when his necessities, his duties, on any occasion call him from his house, or into foreign lands, he is at home still and is not gadding abroad from himself, and shall make men sensible by the expression of his countenance that he goes, the missionary of wisdom and virtue, and visits cities and men like a sovereign and not like an interloper or a valet.

I have no churlish objection to the circumnavigation of the globe for the purposes of art, of study, and benevolence, so that the man is first domesticated, or does not go abroad with the hope of finding somewhat greater than he knows. He who travels to be amused or to get somewhat which he does not carry, travels away from himself, and grows old even in youth among old things. In Thebes, in Palmyra, his will and mind have become old and dilapidated as they. He carries ruins to ruins.

Travelling is a fool's paradise. We owe to our first journeys the discovery that place is nothing. At home I dream that at Naples, at Rome, I can be intoxicated with beauty and lose my sadness. I pack my trunk, embrace my friends, embark on the sea and at last wake up in Naples, and there beside me is the stern Fact, the sad self, unrelenting, iden-

tical, that I fled from. I seek the Vatican and the palaces. I affect to be intoxicated with sights and suggestions, but I am not intoxicated. My giant goes with me wherever I go.

3. But the rage of travelling is itself only a symptom of a deeper unsoundness affecting the whole intellectual action. The intellect is vagabond, and the universal system of education fosters restlessness. Our minds travel when our bodies are forced to stay at home. We imitate; and what is imitation but the travelling of the mind? Our houses are built with foreign taste; our shelves are garnished with foreign ornaments; our opinions, our tastes, our whole minds, lean, and follow the Past and the Distant, as the eyes of a maid follow her mistress. The soul created the arts wherever they have flourished. It was in his own mind that the artist sought his model. It was an application of his own thought to the thing to be done and the conditions to be observed. And why need we copy the Doric or the Gothic model? Beauty, convenience, grandeur of thought and quaint expression are as near to us as to any, and if the American artist will study with hope and love the precise thing to be done by him, considering the climate, the soil, the length of the day, the wants of the people, the habit and form of the government, he will create a house in which all these will find themselves fitted, and taste and sentiment will be satisfied also.

Insist on yourself; never imitate. Your own gift you can present every moment with the cumulative force of a whole life's cultivation; but of the adopted talent of another you have only an extemporaneous half possession. That which each can do best, none but his Maker can teach him. No man yet knows what it is, nor can, till that person has exhibited it. Where is the master who could have taught Shakspeare? Where is the master who could have instructed Franklin, or Washington, or Bacon, or Newton? Every great man is an unique. The Scipionism of Scipio is precisely that part he could not borrow. If anybody will tell me whom the great man imitates in the original crisis when he performs a great act, I will tell him who else than himself can teach him. Shakspeare will never be made by the study of Shakspeare. Do that which is assigned thee and

thou canst not hope too much or dare too much. There is at this moment, there is for me an utterance bare and grand as that of the colossal chisel of Phidias, or trowel of the Egyptians, or the pen of Moses or Dante, but different from all these. Not possibly will the soul, all rich, all eloquent, with thousand-cloven tongue, deign to repeat itself; but if I can hear what these patriarchs say, surely I can reply to them in the same pitch of voice; for the ear and the tongue are two organs of one nature. Dwell up there in the simple and noble regions of thy life, obey thy heart and thou shalt reproduce the Foreworld again.

4. As our Religion, our Education, our Art look abroad, so does our spirit of society. All men plume themselves on the improvement of society, and no man improves.

Society never advances. It recedes as fast on one side as it gains on the other. Its progress is only apparent like the workers of a treadmill. It undergoes continual changes; it is barbarous, it is civilized, it is christianized, it is rich, it is scientific; but this change is not amelioration. For every thing that is given something is taken. Society acquires new arts and loses old instincts. What a contrast between the well-clad, reading, writing, thinking American, with a watch, a pencil and a bill of exchange in his pocket, and the naked New Zealander, whose property is a club, a spear, a mat and an undivided twentieth of a shed to sleep under. But compare the health of the two men and you shall see that his aboriginal strength, the white man has lost. If the traveller tell us truly, strike the savage with a broad axe and in a day or two the flesh shall unite and heal as if you struck the blow into soft pitch, and the same blow shall send the white man to his grave.

The civilized man has built a coach, but has lost the use of his feet. He is supported on crutches, but lacks so much support of muscle. He has got a fine Geneva watch, but he has lost the skill to tell the hour by the sun. A Greenwich nautical almanac he has, and so being sure of the information when he wants it, the man in the street does not know a star in the sky. The solstice he does not observe; the equinox he knows as little; and the whole bright calendar of the year is without a dial in his mind. His note-books

impair his memory: his libraries overload his wit; the insurance-office increases the number of accidents; and it may be a question whether machinery does not encumber; whether we have not lost by refinement some energy, by a christianity entrenched in establishments and forms some vigor of wild virtue. For every stoic was a stoic; but in Christendom where is the Christian?

There is no more deviation in the moral standard than in the standard of height or bulk. No greater men are now than ever were. A singular equality may be observed between the great men of the first and of the last ages; nor can all the science, art, religion, and philosophy of the nineteenth century avail to educate greater men than Plutarch's heroes, three or four and twenty centuries ago. Not in time is the race progressive. Phocion, Socrates, Anaxagoras, Diogenes, are great men, but they leave no class. He who is really of their class will not be called by their name, but be wholly his own man, and in his turn the founder of a sect. The arts and inventions of each period are only its costume and do not invigorate men. The harm of the improved machinery may compensate its good. Hudson and Behring accomplished so much in their fishing-boats as to astonish Parry and Franklin, whose equipment exhausted the resources of science and art. Galileo, with an opera-glass, discovered a more splendid series of facts than any one since. Columbus found the New World in an undecked boat. It is curious to see the periodical disuse and perishing of means and machinery which were introduced with loud laudation a few years or centuries before. The great genius returns to essential man. We reckoned the improvements of the art of war among the triumphs of science, and yet Napoleon conquered Europe by the Bivouac, which consisted of falling back on naked valor and disencumbering it of all aids. The Emperor held it impossible to make a perfect army, says Las Cases, "without abolishing our arms, magazines, commissaries and carriages, until, in imitation of the Roman custom, the soldier should receive his supply of corn, grind it in his hand-mill and bake his bread himself."

Society is a wave. The wave moves onward, but the water of which it is composed does not. The same particle

does not rise from the valley to the ridge. Its unity is only phenomenal. The persons who make up a nation to-day, die, and their experience with them.

And so the reliance on Property, including the reliance on governments which protect it, is the want of self-reliance. Men have looked away from themselves and at things so long that they have come to esteem what they call the soul's progress, namely, the religious, learned and civil institutions as guards of property, and they deprecate assaults on these, because they feel them to be assaults on property. They measure their esteem of each other by what each has, and not by what each is. But a cultivated man becomes ashamed of his property, ashamed of what he has, out of new respect for his being. Especially he hates what he has if he sees that it is accidental,—came to him by inheritance, or gift, or crime; then he feels that it is not having; it does not belong to him, has no root in him, and merely lies there because no revolution or no robber takes it away. But that which a man is, does always by necessity acquire, and what the man acquires, is permanent and living property, which does not wait the beck of rulers, or mobs, or revolutions, or fire, or storm, or bankruptcies, but perpetually renews itself wherever the man is put. "Thy lot or portion of life," said the Caliph Ali, "is seeking after thee; therefore be at rest from seeking after it." Our dependence on these foreign goods leads us to our slavish respect for numbers. The political parties meet in numerous conventions; the greater the concourse and with each new uproar of announcement, The delegation from Essex! The Democrats from New Hampshire! The Whigs of Maine! the young patriot feels himself stronger than before by a new thousand of eyes and arms. In like manner the reformers summon conventions and vote and resolve in multitude. But not so O friends! will the God deign to enter and inhabit you, but by a method precisely the reverse. It is only as a man puts off from himself all external support and stands alone that I see him to be strong and to prevail. He is weaker by every recruit to his banner. Is not a man better than a town? Ask nothing of men, and, in the endless mutation, thou only firm column must presently appear the upholder of all that surrounds thee. He

who knows that power is in the soul, that he is weak only because he has looked for good out of him and elsewhere, and, so perceiving, throws himself unhesitatingly on his thought, instantly rights himself, stands in the erect position, commands his limbs, works miracles; just as a man who stands on his feet is stronger than a man who stands on his head.

So use all that is called Fortune. Most men gamble with her, and gain all, and lose all, as her wheel rolls. But do thou leave as unlawful these winnings, and deal with Cause and Effect, the chancellors of God. In the Will work and acquire, and thou hast chained the wheel of Chance, and shalt always drag her after thee. A political victory, a rise of rents, the recovery of your sick or the return of your absent friend, or some other quite external event raises your spirits, and you think good days are preparing for you. Do not believe it. It can never be so. Nothing can bring you peace but yourself. Nothing can bring you peace but the triumph of principles.

COMPENSATION

(1841)

EVER since I was a boy I have wished to write a discourse on Compensation; for it seemed to me when very young that on this subject Life was ahead of theology and the people knew more than the preachers taught. The documents too from which the doctrine is to be drawn, charmed my fancy by their endless variety, and lay always before me, even in sleep; for they are the tools in our hands, the bread in our basket, the transactions of the street, the farm and the dwelling-house; the greetings, the relations, the debts and credits, the influence of character, the nature and endowment of all men. It seemed to me also that in it might be shown men a ray of divinity, the present action of the Soul of this world, clean from all vestige of tradition; and so the heart of man might be bathed by an inundation of eternal love, conversing with that which he knows was always and always must be, because it really is now. It appeared moreover that if this doctrine could be stated in terms with any resemblance to those bright intuitions in which this truth is sometimes revealed to us, it would be a star in many dark hours and crooked passages in our journey, that would not suffer us to lose our way.

I was lately confirmed in these desires by hearing a sermon at church. The preacher, a man esteemed for his orthodoxy, unfolded in the ordinary manner the doctrine of the Last Judgment. He assumed that judgment is not executed in this world; that the wicked are successful; that the good are miserable; and then urged from reason and from Scripture a compensation to be made to both parties in the next life. No offence appeared to be taken by the congregation at this

doctrine. As far as I could observe when the meeting broke up they separated without remark on the sermon.

Yet what was the import of this teaching? What did the preacher mean by saying that the good are miserable in the present life? Was it that houses and lands, offices, wine, horses, dress, luxury, are had by unprincipled men, whilst the saints are poor and despised; and that a compensation is to be made to these last hereafter, by giving them the like gratifications another day,—bank-stock and doubloons, venison and champagne? This must be the compensation intended; for what else? Is it that they are to have leave to pray and praise? to love and serve men? Why, that they can do now. The legitimate inference the disciple would draw was, "We are to have *such* a good time as the sinners have now";—or, to push it to its extreme import, —"You sin now, we shall sin by-and-by; we would sin now, if we could; not being successful we expect our revenge tomorrow."

The fallacy lay in the immense concession that the bad are successful; that justice is not done now. The blindness of the preacher consisted in deferring to the base estimate of the market of what constitutes a manly success, instead of confronting and convicting the world from the truth; announcing the Presence of the Soul; the omnipotence of the Will; and so establishing the standard of good and ill, of success and falsehood, and summoning the dead to its present tribunal.

I find a similar base tone in the popular religious works of the day and the same doctrines assumed by the literary men when occasionally they treat the related topics. I think that our popular theology has gained in decorum, and not in principle, over the superstitions it has displaced. But men are better than this theology. Their daily life gives it the lie. Every ingenuous and aspiring soul leaves the doctrine behind him in his own experience, and all men feel sometimes the falsehood which they cannot demonstrate. For men are wiser than they know. That which they hear in schools and pulpits without afterthought, if said in conversation would probably be questioned in silence. If a man dogmatize in a mixed company on Providence and the divine

laws, he is answered by a silence which conveys well enough to an observer the dissatisfaction of the hearer, but his incapacity to make his own statement.

I shall attempt in this and the following chapter to record some facts that indicate the path of the law of Compensation; happy beyond my expectation if I shall truly draw the smallest arc of this circle.

Polarity, or action and reaction, we meet in every part of nature; in darkness and light, in heat and cold; in the ebb and flow of waters; in male and female; in the inspiration and expiration of plants and animals; in the systole and diastole of the heart; in the undulations of fluids and of sound; in the centrifugal and centripetal gravity; in electricity, galvanism, and chemical affinity. Superinduce magnetism at one end of a needle, the opposite magnetism takes place at the other end. If the south attracts, the north repels. To empty here, you must condense there. An inevitable dualism bisects nature, so that each thing is a half, and suggests another thing to make it whole; as, spirit, matter; man, woman; subjective, objective; in, out; upper, under; motion, rest; yea, nay.

Whilst the world is thus dual, so is every one of its parts. The entire system of things gets represented in every particle. There is somewhat that resembles the ebb and flow of the sea, day and night, man and woman, in a single needle of the pine, in a kernel of corn, in each individual of every animal tribe. The reaction, so grand in the elements, is repeated within these small boundaries. For example, in the animal kingdom the physiologist has observed that no creatures are favorites, but a certain compensation balances every gift and every defect. A surplusage given to one part is paid out of a reduction from another part of the same creature. If the head and neck are enlarged, the trunk and extremities are cut short.

The theory of the mechanic forces is another example. What we gain in power is lost in time, and the converse. The periodic or compensating errors of the planets is another instance. The influences of climate and soil in political history are another. The cold climate invigorates. The barren soil does not breed fevers, crocodiles, tigers, or scorpions.

The same dualism underlies the nature and condition of man. Every excess causes a defect; every defect an excess. Every sweet hath its sour; every evil its good. Every faculty which is a receiver of pleasure has an equal penalty put on its abuse. It is to answer for its moderation with its life. For every grain of wit there is a grain of folly. For every thing you have missed, you have gained something else; and for every thing you gain, you lose something. If riches increase, they are increased that use them. If the gatherer gathers too much, nature takes out of the man what she puts into his chest; swells the estate, but kills the owner. Nature hates monopolies and exceptions. The waves of the sea do not more speedily seek a level from their loftiest tossing than the varieties of condition tend to equalize themselves. There is always some levelling circumstance that puts down the overbearing, the strong, the rich, the fortunate, substantially on the same ground with all others. Is a man too strong and fierce for society and by temper and position a bad citizen,—a morose ruffian, with a dash of the pirate in him?—nature sends him a troop of pretty sons and daughters who are getting along in the dame's classes at the village school, and love and fear for them smooths his grim scowl to courtesy. Thus she contrives to intenerate the granite and felspar, takes the boar out and puts the lamb in and keeps her balance true.

The farmer imagines power and place are fine things. But the President has paid dear for his White House. It has commonly cost him all his peace, and the best of his manly attributes. To preserve for a short time so conspicuous an appearance before the world, he is content to eat dust before the real masters who stand erect behind the throne. Or do men desire the more substantial and permanent grandeur of genius? Neither has this an immunity. He who by force of will or of thought is great and overlooks thousands, has the responsibility of overlooking. With every influx of light comes new danger. Has he light? he must bear witness to the light, and always outrun that sympathy which gives him such keen satisfaction, by his fidelity to new revelations of the incessant soul. He must hate father and mother, wife and child. Has he all that the world

loves and admires and covets?—he must cast behind him their admiration and afflict them by faithfulness to his truth and become a byword and a hissing.

This Law writes the laws of the cities and nations. It will not be baulked of its end in the smallest iota. It is in vain to build or plot or combine against it. Things refuse to be mismanaged long. *Res nolunt diu male administrari.* Though no checks to a new evil appear, the checks exist, and will appear. If the government is cruel, the governor's life is not safe. If you tax too high, the revenue will yield nothing. If you make the criminal code sanguinary, juries will not convict. Nothing arbitrary, nothing artificial can endure. The true life and satisfactions of man seem to elude the utmost rigors or felicities of condition and to establish themselves with great indifferency under all varieties of circumstance. Under all governments the influence of character remains the same,—in Turkey and New England about alike. Under the primeval despots of Egypt, history honestly confesses that man must have been as free as culture could make him.

These appearances indicate the fact that the universe is represented in every one of its particles. Every thing in nature contains all the powers of nature. Every thing is made of one hidden stuff; as the naturalist sees one type under every metamorphosis, and regards a horse as a running man, a fish as a swimming man, a bird as a flying man, a tree as a rooted man. Each new form repeats not only the main character of the type, but part for part all the details, all the aims, furtherances, hindrances, energies and whole system of every other. Every occupation, trade, art, transaction, is a compend of the world and a correlative of every other. Each one is an entire emblem of human life; of its good and ill, its trials, its enemies, its course and its end. And each one must somehow accommodate the whole man and recite all his destiny.

The world globes itself in a drop of dew. The microscope cannot find the animalcule which is less perfect for being little. Eyes, ears, taste, smell, motion, resistance, appetite, and organs of reproduction that take hold on eternity,—all find room to consist in the small creature. So do we put

our life into every act. The true doctrine of omnipresence is that God reappears with all his parts in every moss and cobweb. The value of the universe contrives to throw itself into every point. If the good is there, so is the evil; if the affinity, so the repulsion; if the force, so the limitation.

Thus is the universe alive. All things are moral. That soul which within us is a sentiment, outside of us is a law. We feel its inspirations; out there in history we can see its fatal strength. It is almighty. All nature feels its grasp. "It is in the world, and the world was made by it." It is eternal but it enacts itself in time and space. Justice is not postponed. A perfect equity adjusts its balance in all parts of life. *Οἱ κύβοι Διὸς ἀεὶ εὐπίπτουσι.* The dice of God are always loaded. The world looks like a multiplication-table, or a mathematical equation, which, turn it how you will, balances itself. Take what figure you will, its exact value, nor more nor less, still returns to you. Every secret is told, every crime is punished, every virtue rewarded, every wrong redressed, in silence and certainty. What we call retribution is the universal necessity by which the whole appears wherever a part appears. If you see smoke, there must be fire. If you see a hand or a limb, you know that the trunk to which it belongs is there behind.

Every act rewards itself, or in other words integrates itself, in a twofold manner: first in the thing, or in real nature; and secondly in the circumstance, or in apparent nature. Men call the circumstance the retribution. The casual retribution is in the thing and is seen by the soul. The retribution in the circumstance is seen by the understanding; it is inseparable from the thing, but is often spread over a long time and so does not become distinct until after many years. The specific stripes may follow late after the offence, but they follow because they accompany it. Crime and punishment grow out of one stem. Punishment is a fruit that unsuspected ripens within the flower of the pleasure which concealed it. Cause and effect, means and ends, seed and fruit, cannot be severed; for the effect already blooms in the cause, the end preëxists in the means, the fruit in the seed.

Whilst thus the world will be whole and refuses to be disparted, we seek to act partially, to sunder, to appropriate;

for example,—to gratify the senses we sever the pleasure of the senses from the needs of the character. The ingenuity of man has been dedicated to the solution of one problem,—how to detach the sensual sweet, the sensual strong, the sensual bright, etc., from the moral sweet, the moral deep, the moral fair; that is, again, to contrive to cut clean off this upper surface so thin as to leave it bottomless; to get a *one end*, without an *other end*. The soul says, Eat; the body would feast. The soul says, The man and woman shall be one flesh and one soul; the body would join the flesh only. The soul says, Have dominion over all things to the ends of virtue; the body would have the power over things to its own ends.

The soul strives amain to live and work through all things. It would be the only fact. All things shall be added unto it,—power, pleasure, knowledge, beauty. The particular man aims to be somebody; to set up for himself; to truck and higgle for a private good; and, in particulars, to ride that he may ride; to dress that he may be dressed; to eat that he may eat; and to govern, that he may be seen. Men seek to be great; they would have offices, wealth, power, and fame. They think that to be great is to get only one side of nature,—the sweet, without the other side,—the bitter.

Steadily is this dividing and detaching counteracted. Up to this day it must be owned no projector has had the smallest success. The parted water reunites behind our hand. Pleasure is taken out of pleasant things, profit out of profitable things, power out of strong things, the moment we seek to separate them from the whole. We can no more halve things and get the sensual good, by itself, than we can get an inside that shall have no outside, or a light without a shadow. "Drive out nature with a fork, she comes running back."

Life invests itself with inevitable conditions, which the unwise seek to dodge, which one and another brags that he does not know, brags that they do not touch him;—but the brag is on his lips, the conditions are in his soul. If he escapes them in one part they attack him in another more vital part. If he has escaped them in form and in the appearance, it is because he has resisted his life and fled from him-

self, and the retribution is so much death. So signal is the failure of all attempts to make this separation of the good from the tax, that the experiment would not be tried,—since to try it is to be mad,—but for the circumstance that when the disease began in the will, of rebellion and separation, the intellect is at once infected, so that the man ceases to see God whole in each object, but is able to see the sensual allurement of an object and not see the sensual hurt; he sees the mermaid's head but not the dragon's tail, and thinks he can cut off that which he would have from that which he would not have. "How secret art thou who dwellest in the highest heavens in silence, O thou only great God, sprinkling with an unwearied providence certain penal blindnesses upon such as have unbridled desires!"[1]

The human soul is true to these facts in the painting of fable, of history, of law, of proverbs, of conversation. It finds a tongue in literature unawares. Thus the Greeks called Jupiter, Supreme Mind; but having traditionally ascribed to him many base actions, they involuntarily made amends to Reason by tying up the hands of so bad a god. He is made as helpless as a king of England. Prometheus knows one secret which Jove must bargain for; Minerva, another. He cannot get his own thunders; Minerva keeps the key of them:

> Of all the gods, I only know the keys
> That ope the solid doors within whose vaults
> His thunders sleep.

A plain confession of the in-working of the All and of its moral aim. The Indian mythology ends in the same ethics; and indeed it would seem impossible for any fable to be invented and get any currency which was not moral. Aurora forgot to ask youth for her lover, and though so Tithonus is immortal, he is old. Achilles is not quite invulnerable; for Thetis held him by the heel when she dipped him in the Styx and the sacred waters did not wash that part. Siegfried, in the Nibelungen, is not quite immortal, for a leaf fell on his back whilst he was bathing in the Dragon's blood, and that spot which it covered is mortal. And so it always

[1] St. Augustine, Confessions, B. I.

is. There is a crack in every thing God has made. Always it would seem there is this vindictive circumstance stealing in at unawares even into the wild poesy in which the human fancy attempted to make bold holiday and to shake itself free of the old laws,—this back-stroke, this kick of the gun, certifying that the law is fatal; that in nature nothing can be given, all things are sold.

This is that ancient doctrine of Nemesis, who keeps watch in the Universe and lets no offence go unchastised. The Furies they said are attendants on Justice, and if the sun in heaven should transgress his path they would punish him. The poets related that stone walls and iron swords and leathern thongs had an occult sympathy with the wrongs of their owners; that the belt which Ajax gave Hector dragged the Trojan hero over the field at the wheels of the car of Achilles, and the sword which Hector gave Ajax was that on whose point Ajax fell. They recorded that when the Thasians erected a statue to Theogenes, a victor in the games, one of his rivals went to it by night and endeavored to throw it down by repeated blows, until at last he moved it from its pedestal and was crushed to death beneath its fall.

This voice of fable has in it somewhat divine. It came from thought above the will of the writer. That is the best part of each writer which has nothing private in it; that is the best part of each which he does not know; that which flowed out of his constitution and not from his too active invention; that which in the study of a single artist you might not easily find, but in the study of many you would abstract as the spirit of them all. Phidias it is not, but the work of man in that early Hellenic world that I would know. The name and circumstance of Phidias, however convenient for history, embarrasses when we come to the highest criticism. We are to see that which man was tending to do in a given period, and was hindered, or, if you will, modified in doing, by the interfering volitions of Phidias, of Dante, of Shakspeare, the organ whereby man at the moment wrought.

Still more striking is the expression of this fact in the proverbs of all nations, which are always the literature of Reason, or the statements of an absolute truth without

qualifications. Proverbs, like the sacred books of each nation, are the sanctuary of the Intuitions. That which the droning world, chained to appearances, will not allow the realist to say in his own words, it will suffer him to say in proverbs without contradiction. And this law of laws, which the pulpit, the senate and the college deny, is hourly preached in all markets and all languages by flights of proverbs, whose teaching is as true and as omnipresent as that of birds and flies.

All things are double, one against another.—Tit for tat; an eye for an eye; a tooth for a tooth; blood for blood; measure for measure; love for love.—Give, and it shall be given you.—He that watereth shall be watered himself.—What will you have? quoth God; pay for it and take it.—Nothing venture, nothing have.—Thou shalt be paid exactly for what thou hast done, no more, no less.—Who doth not work shall not eat.—Harm watch, harm catch.—Curses always recoil on the head of him who imprecates them.—If you put a chain around the neck of a slave, the other end fastens itself around your own.—Bad counsel confounds the adviser.—The devil is an ass.

It is thus written, because it is thus in life. Our action is overmastered and characterized above our will by the law of nature. We aim at a petty end quite aside from the public good, but our act arranges itself by irresistible magnetism in a line with the poles of the world.

A man cannot speak but he judges himself. With his will or against his will he draws his portrait to the eye of his companions by every word. Every opinion reacts on him who utters it. It is a thread-ball thrown at a mark, but the other end remains in the thrower's bag. Or, rather, it is a harpoon thrown at the whale, unwinding, as it flies, a coil of cord in the boat, and, if the harpoon is not good, or not well thrown, it will go nigh to cut the steersman in twain or to sink the boat.

You cannot do wrong without suffering wrong. "No man had ever a point of pride that was not injurious to him," said Burke. The exclusive in fashionable life does not see that he excludes himself from enjoyment, in the attempt to appropriate it. The exclusionist in religion does not see

that he shuts the door of heaven on himself, in striving to shut out others. Treat men as pawns and nine-pins and you shall suffer as well as they. If you leave out their heart, you shall lose your own. The senses would make things of all persons; of women, of children, of the poor. The vulgar proverb, "I will get it from his purse or get it from his skin," is sound philosophy.

All infractions of love and equity in our social relations are speedily punished. They are punished by Fear. Whilst I stand in simple relations to my fellow-man, I have no displeasure in meeting him. We meet as water meets water, or as two currents of air mix, with perfect diffusion and interpenetration of nature. But as soon as there is any departure from simplicity and attempt at halfness, or good for me that is not good for him, my neighbor feels the wrong; he shrinks from me as far as I have shrunk from him; his eyes no longer seek mine; there is war between us; there is hate in him and fear in me.

All the old abuses in society, the great and universal and the petty and particular, all unjust accumulations of property and power, are avenged in the same manner. Fear is an instructor of great sagacity and the herald of all revolutions. One thing he always teaches, that there is rottenness where he appears. He is a carrion crow, and though you see not well what he hovers for, there is death somewhere. Our property is timid, our laws are timid, our cultivated classes are timid. Fear for ages has boded and mowed and gibbered over government and property. That obscene bird is not there for nothing. He indicates great wrongs which must be revised.

Of the like nature is that expectation of change which instantly follows the suspension of our voluntary activity. The terror of cloudless noon, the emerald of Polycrates, the awe of prosperity, the instinct which leads every generous soul to impose on itself tasks of a noble asceticism and vicarious virtue, are the tremblings of the balance of justice through the heart and mind of man.

Experienced men of the world know very well that it is best to pay scot and lot as they go along, and that a man often pays dear for a small frugality. The borrower runs

in his own debt. Has a man gained any thing who has received a hundred favors and rendered none? Has he gained by borrowing, through indolence or cunning, his neighbor's wares, or horses, or money? There arises on the deed the instant acknowledgment of benefit on the one part and of debt on the other; that is, of superiority and inferiority. The transaction remains in the memory of himself and his neighbor; and every new transaction alters according to its nature their relation to each other. He may soon come to see that he had better have broken his own bones than to have ridden in his neighbor's coach, and that "the highest price he can pay for a thing is to ask for it."

A wise man will extend this lesson to all parts of life, and know that it is always the part of prudence to face every claimant and pay every just demand on your time, your talents, or your heart. Always pay; for first or last you must pay your entire debt. Persons and events may stand for a time between you and justice, but it is only a postponement. You must pay at last your own debt. If you are wise you will dread a prosperity which only loads you with more. Benefit is the end of nature. But for every benefit which you receive, a tax is levied. He is great who confers the most benefits. He is base,—and that is the one base thing in the universe,—to receive favors and render none. In the order of nature we cannot render benefits to those from whom we receive them, or only seldom. But the benefit we receive must be rendered again, line for line, deed for deed, cent for cent, to somebody. Beware of too much good staying in your hand. It will fast corrupt and worm worms. Pay it away quickly in some sort.

Labor is watched over by the same pitiless laws. Cheapest, says the prudent, is the dearest labor. What we buy in a broom, a mat, a wagon, a knife, is some application of good sense to a common want. It is best to pay in your land a skilful gardener, or to buy good sense applied to gardening; in your sailor, good sense applied to navigation; in the house, good sense applied to cooking, sewing, serving; in your agent, good sense applied to accounts and affairs. So do you multiply your presence, or spread yourself throughout your estate. But because of the dual constitution of things, in

labor as in life there can be no cheating. The thief steals from himself. The swindler swindles himself. For the real price of labor is knowledge and virtue, whereof wealth and credit are signs. These signs, like paper money, may be counterfeited or stolen, but that which they represent, namely, knowledge and virtue, cannot be counterfeited or stolen. These ends of labor cannot be answered but by real exertions of the mind; and in obedience to pure motives. The cheat, the defaulter, the gambler, cannot extort the benefit, cannot extort the knowledge of material and moral nature which his honest care and pains yield to the operative. The law of nature is, Do the thing, and you shall have the power; but they who do not the thing have not the power.

Human labor, through all its forms, from the sharpening of a stake to the construction of a city or an epic, is one immense illustration of the perfect compensation of the universe. Everywhere and always this law is sublime. The absolute balance of Give and Take, the doctrine that every thing has its price, and if that price is not paid, not that thing but something else is obtained, and that it is impossible to get anything without its price, is not less sublime in the columns of a ledger than in the budgets of states, in the laws of light and darkness, in all the action and reaction of nature. I cannot doubt that the high laws which each man sees ever implicated in those processes with which he is conversant, the stern ethics which sparkle on his chisel-edge, which are measured out by his plumb and foot-rule, which stand as manifest in the footing of the shop-bill as in the history of a state,—do recommend to him his trade, and though seldom named, exalt his business to his imagination.

The league between virtue and nature engages all things to assume a hostile front to vice. The beautiful laws and substances of the world persecute and whip the traitor. He finds that things are arranged for truth and benefit, but there is no den in the wide world to hide a rogue. Commit a crime, and the earth is made of glass. There is no such thing as concealment. Commit a crime, and it seems as if a coat of snow fell on the ground, such as reveals in the woods the track of every partridge and fox and squirrel and mole. You cannot recall the spoken word, you cannot wipe

out the foot-track, you cannot draw up the ladder, so as to leave no inlet or clew. Always some damning circumstance transpires. The laws and substances of nature, water, snow, wind, gravitation, become penalties to the thief.

On the other hand the law holds with equal sureness for all right action. Love, and you shall be loved. All love is mathematically just, as much as the two sides of an algebraic equation. The good man has absolute good, which like fire turns every thing to its own nature, so that you cannot do him any harm; but as the royal armies sent against Napoleon, when he approached cast down their colors and from enemies became friends, so do disasters of all kinds, as sickness, offence, poverty, prove benefactors.

> Winds blow and waters roll
> Strength to the brave and power and deity,
> Yet in themselves are nothing.

The good are befriended even by weakness and defect. As no man had ever a point of pride that was not injurious to him, so no man had ever a defect that was not somewhere made useful to him. The stag in the fable admired his horns and blamed his feet, but when the hunter came, his feet saved him, and afterwards, caught in the thicket, his horns destroyed him. Every man in his lifetime needs to thank his faults. As no man thoroughly understands a truth until first he has contended against it, so no man has a thorough acquaintance with the hindrances or talents of men until he has suffered from the one and seen the triumph of the other over his own want of the same. Has he a defect of temper that unfits him to live in society? Thereby he is driven to entertain himself alone and acquire habits of self-help; and thus, like the wounded oyster, he mends his shell with pearl.

Our strength grows out of our weakness. Not until we are pricked and stung and sorely shot at, awakens the indignation which arms itself with secret forces. A great man is always willing to be little. Whilst he sits on the cushion of advantages, he goes to sleep. When he is pushed, tormented, defeated, he has a chance to learn something; he has been put on his wits, on his manhood; he has gained facts; learns his ignorance; is cured of the insanity of con-

ceit; has got moderation and real skill. The wise man always throws himself on the side of his assailants. It is more his interest than it is theirs to find his weak point. The wound cicatrizes and falls off from him like a dead skin and when they would triumph, lo! he has passed on invulnerable. Blame is safer than praise. I hate to be defended in a newspaper. As long as all that is said is said against me, I feel a certain assurance of success. But as soon as honied words of praise are spoken for me I feel as one that lies unprotected before his enemies. In general, every evil to which we do not succumb is a benefactor. As the Sandwich Islander believes that the strength and valor of the enemy he kills passes into himself, so we gain the strength of the temptation we resist.

The same guards which protect us from disaster, defect and enmity, defend us, if we will, from selfishness and fraud. Bolts and bars are not the best of our institutions, nor is shrewdness in trade a mark of wisdom. Men suffer all their life long under the foolish superstition that they can be cheated. But it is as impossible for a man to be cheated by any one but himself, as for a thing to be and not to be at the same time. There is a third silent party to all our bargains. The nature and soul of things takes on itself the guaranty of the fulfilment of every contract, so that honest service cannot come to loss. If you serve an ungrateful master, serve him the more. Put God in your debt. Every stroke shall be repaid. The longer the payment is withholden, the better for you; for compound interest on compound interest is the rate and usage of this exchequer.

The history of persecution is a history of endeavors to cheat nature, to make water run up hill, to twist a rope of sand. It makes no difference whether the actors be many or one, a tyrant or a mob. A mob is a society of bodies voluntarily bereaving themselves of reason and traversing its work. The mob is man voluntarily descending to the nature of the beast. Its fit hour of activity is night. Its actions are insane, like its whole constitution. It persecutes a principle; it would whip a right; it would tar and feather justice, by inflicting fire and outrage upon the houses and persons of those who have these. It resembles the prank of

boys, who run with fire-engines to put out the ruddy aurora streaming to the stars. The inviolate spirit turns their spite against the wrongdoers. The martyr cannot be dishonored. Every lash inflicted is a tongue of fame; every prison a more illustrious abode; every burned book or house enlightens the world; every suppressed or expunged word reverberates through the earth from side to side. The minds of men are at last aroused; reason looks out and justifies her own and malice finds all her work in vain. It is the whipper who is whipped and the tyrant who is undone.

Thus do all things preach the indifferency of circumstances. The man is all. Every thing has two sides, a good and an evil. Every advantage has its tax. I learn to be content. But the doctrine of compensation is not the doctrine of indifferency. The thoughtless say, on hearing these representations,—What boots it to do well? there is one event to good and evil; if I gain any good I must pay for it; if I lose any good I gain some other; all actions are indifferent.

There is a deeper fact in the soul than compensation, to wit, its own nature. The soul is not a compensation, but a life. The soul *is*. Under all this running sea of circumstance, whose waters ebb and flow with perfect balance, lies the aboriginal abyss of real Being. Existence, or God, is not a relation or a part, but the whole. Being is the vast affirmative, excluding negation, self-balanced, and swallowing up all relations, parts and times within itself. Nature, truth, virtue, are the influx from thence. Vice is the absence or departure of the same. Nothing, Falsehood, may indeed stand as the great Night or shade on which as a background the living universe paints itself forth; but no fact is begotten by it; it cannot work, for it is not. It cannot work any good; it cannot work any harm. It is harm inasmuch as it is worse not to be than to be.

We feel defrauded of the retribution due to evil acts, because the criminal adheres to his vice and contumacy and does not come to a crisis or judgment anywhere in visible nature. There is no stunning confutation of his nonsense before men and angels. Has he therefore outwitted the

law? Inasmuch as he carries the malignity and the lie with him he so far decreases from nature. In some manner there will be a demonstration of the wrong to the understanding also; but, should we not see it, this deadly deduction makes square the eternal account.

Neither can it be said, on the other hand, that the gain of rectitude must be bought by any loss. There is no penalty to virtue; no penalty to wisdom; they are proper additions of being. In a virtuous action I properly *am;* in a virtuous act I add to the world; I plant into deserts conquered from Chaos and Nothing and see the darkness receding on the limits of the horizon. There can be no excess to love, none to knowledge, none to beauty, when these attributes are considered in the purest sense. The soul refuses all limits. It affirms in man always an Optimism, never a Pessimism.

His life is a progress, and not a station. His instinct is trust. Our instinct uses "more" and "less" in application to man, always of the *presence of the soul,* and not of its absence; the brave man is greater than the coward; the true, the benevolent, the wise, is more a man and not less, than the fool and knave. There is therefore no tax on the good of virtue, for that is the incoming of God himself, or absolute existence, without any comparative. All external good has its tax, and if it came without desert or sweat, has no root in me, and the next wind will blow it away. But all the good of nature is the soul's, and may be had if paid for in nature's lawful coin, that is, by labor which the heart and the head allow. I no longer wish to meet a good I do not earn, for example to find a pot of buried gold, knowing that it brings with it new responsibility. I do not wish more external goods,—neither possessions, nor honors, nor powers, nor persons. The gain is apparent; the tax is certain. But there is no tax on the knowledge that the compensation exists and that it is not desirable to dig up treasure. Herein I rejoice with a serene eternal peace. I contract the boundaries of possible mischief. I learn the wisdom of St. Bernard, "Nothing can work me damage except myself; the harm that I sustain I carry about with me, and never am a real sufferer but by my own fault."

In the nature of the soul is the compensation for the in-

equalities of condition. The radical tragedy of nature seems to be the distinction of More and Less. How can Less not feel the pain; how not feel indignation or malevolence towards More? Look at those who have less faculty, and one feels sad and knows not well what to make of it. Almost he shuns their eye; he fears they will upbraid God. What should they do? It seems a great injustice. But see the facts nearly and these mountainous inequalities vanish. Love reduces them as the sun melts the iceberg in the sea. The heart and soul of all men being one, this bitterness of *His* and *Mine* ceases. His is mine. I am my brother and my brother is me. If I feel overshadowed and outdone by great neighbors, I can get love; I can still receive; and he that loveth maketh his own the grandeur he loves. Thereby I make the discovery that my brother is my guardian, acting for me with the friendliest designs, and the estate I so admired and envied is my own. It is the eternal nature of the soul to appropriate and make all things its own. Jesus and Shakspeare are fragments of the soul, and by love I conquer and incorporate them in my own conscious domain. His virtue,—is not that mine? His wit,—if it cannot be made mine, it is not wit.

Such also is the natural history of calamity. The changes which break up at short intervals the prosperity of men are advertisements of a nature whose law is growth. Evermore it is the order of nature to grow, and every soul is by this intrinsic necessity quitting its whole system of things, its friends and home and laws and faith, as the shellfish crawls out of its beautiful but stony case, because it no longer admits of its growth, and slowly forms a new house. In proportion to the vigor of the individual these revolutions are frequent, until in some happier mind they are incessant and all worldly relations hang very loosely about him, becoming as it were a transparent fluid membrane through which the living form is always seen, and not, as in most men, an indurated heterogeneous fabric of many dates and of no settled character, in which the man is imprisoned. Then there can be enlargement, and the man of to-day scarcely recognizes the man of yesterday. And such should be the outward biography of man in time, a putting off of

dead circumstances day by day, as he renews his raiment day by day. But to us, in our lapsed estate, resting, not advancing, resisting, not coöperating with the divine expansion, this growth comes by shocks.

We cannot part with our friends. We cannot let our angels go. We do not see that they only go out that archangels may come in. We are idolators of the old. We do not believe in the riches of the soul, in its proper eternity and omnipresence. We do not believe there is any force in to-day to rival or re-create that beautiful yesterday. We linger in the ruins of the old tent where once we had bread and shelter and organs, nor believe that the spirit can feed, cover, and nerve us again. We cannot again find aught so dear, so sweet, so graceful. But we sit and weep in vain. The voice of the Almighty saith, "Up and onward forevermore!" We cannot stay amid the ruins. Neither will we rely on the New; and so we walk ever with reverted eyes, like those monsters, who look backwards.

And yet the compensations of calamity are made apparent to the understanding also, after long intervals of time. A fever, a mutilation, a cruel disappointment, a loss of wealth, a loss of friends, seems at the moment unpaid loss, and unpayable. But the sure years reveal the deep remedial force that underlies all facts. The death of a dear friend, wife, brother, lover, which seemed nothing but privation, somewhat later assumes the aspect of a guide or genius; for it commonly operates revolutions in our way of life, terminates an epoch of infancy or of youth which was waiting to be closed, breaks up a wonted occupation, or a household, or style of living, and allows the formation of new ones more friendly to the growth of character. It permits or constrains the formation of new acquaintances and the reception of new influences that prove of the first importance to the next years; and the man or woman who would have remained a sunny garden-flower, with no room for its roots and too much sunshine for its head, by the falling of the walls and the neglect of the gardener is made the banian of the forest, yielding shade and fruit to wide neighborhoods of men.

FRIENDSHIP

(1841)

WE have a great deal more kindness than is ever spoken. Maugre all the selfishness that chills like east winds the world, the whole human family is bathed with an element of love like a fine ether. How many persons we meet in houses, whom we scarcely speak to, whom yet we honor, and who honor us! How many we see in the street, or sit with in church, whom, though silently, we warmly rejoice to be with! Read the language of these wandering eye-beams. The heart knoweth.

The effect of the indulgence of this human affection is a certain cordial exhilaration. In poetry and in common speech the emotions of benevolence and complacency which are felt towards others are likened to the material effects of fire; so swift, or much more swift, more active, more cheering, are these fine inward irradiations. From the highest degree of passionate love to the lowest degree of good will, they make the sweetness of life.

Our intellectual and active powers increase with our affection. The scholar sits down to write, and all his years of meditation do not furnish him with one good thought or happy expression; but it is necessary to write a letter to a friend,—and forthwith troops of gentle thoughts invest themselves, on every hand, with chosen words. See, in any house where virtue and self-respect abide, the palpitation which the approach of a stranger causes. A commended stranger is expected and announced, and an uneasiness betwixt pleasure and pain invades all the hearts of a household. His arrival almost brings fear to the good hearts that would welcome him. The house is dusted, all things fly into their places, the old coat is exchanged for the new, and they must

get up a dinner if they can. Of a commended stranger, only the good report is told by others, only the good and new is heard by us. He stands to us for humanity. He is what we wish. Having imagined and invested him, we ask how we should stand related in conversation and action with such a man, and are uneasy with fear. The same idea exalts conversation with him. We talk better than we are wont. We have the nimblest fancy, a richer memory, and our dumb devil has taken leave for the time. For long hours we can continue a series of sincere, graceful, rich communications, drawn from the oldest, secretest experience, so that they who sit by, of our own kinsfolk and acquaintance, shall feel a lively surprise at our unusual powers. But as soon as the stranger begins to intrude his partialities, his definitions, his defects into the conversation, it is all over. He has heard the first, the last and best he will ever hear from us. He is no stranger now. Vulgarity, ignorance, misapprehension are old acquaintances. Now, when he comes, he may get the order, the dress and the dinner,—but the throbbing of the heart and the communications of the soul, no more.

Pleasant are these jets of affection which make a young world for me again. Delicious is a just and firm encounter of two, in a thought, in a feeling. How beautiful, on their approach to this beating heart, the steps and forms of the gifted and the true! The moment we indulge our affections, the earth is metamorphosed: there is no winter and no night: all tragedies, all ennuis vanish,—all duties even; nothing fills the proceeding eternity but the forms all radiant of beloved persons. Let the soul be assured that somewhere in the universe it should rejoin its friend, and it would be content and cheerful alone for a thousand years.

I awoke this morning with devout thanksgiving for my friends, the old and the new. Shall I not call God the Beautiful, who daily showeth himself so to me in his gifts? I chide society, I embrace solitude, and yet I am not so ungrateful as not to see the wise, the lovely and the noble-minded, as from time to time they pass my gate. Who hears me, who understands me, becomes mine,—a possession for all time. Nor is nature so poor but she gives me this joy several times, and thus we weave social threads of our own,

a new web of relations; and, as many thoughts in succession substantiate themselves, we shall by-and-by stand in a new world of our own creation, and no longer strangers and pilgrims in a traditionary globe. My friends have come to me unsought. The great God gave them to me. By oldest right, by the divine affinity of virtue with itself, I find them, or rather not I, but the Deity in me and in them, both deride and cancel the thick walls of individual character, relation, age, sex, circumstance, at which he usually connives, and now makes many one. High thanks I owe you, excellent lovers, who carry out the world for me to new and noble depths, and enlarge the meaning of all my thoughts. These are not stark and stiffened persons, but the new-born poetry of God,—poetry without stop,—hymn, ode and epic, poetry still flowing and not yet caked in dead books with annotation and grammar, but Apollo and the Muses chanting still. Will these too separate themselves from me again, or some of them? I know not, but I fear it not; for my relation to them is so pure that we hold by simple affinity, and the Genius of my life being thus social, the same affinity will exert its energy on whomsoever is as noble as these men and women, wherever I may be.

I confess to an extreme tenderness of nature on this point. It is almost dangerous to me to "crush the sweet poison of misused wine" of the affections. A new person is to me always a great event and hinders me from sleep. I have had such fine fancies lately about two or three persons which have given me delicious hours; but the joy ends in the day; it yields no fruit. Thought is not born of it; my action is very little modified. I must feel pride in my friend's accomplishments as if they were mine,—wild, delicate, throbbing property in his virtues. I feel as warmly when he is praised, as the lover when he hears applause of his engaged maiden. We overestimate the conscience of our friend. His goodness seems better than our goodness, his nature finer, his temptations less. Every thing that is his, his name, his form, his dress, books and instruments, fancy enhances. Our own thought sounds new and larger from his mouth.

Yet the systole and diastole of the heart are not without their analogy in the ebb and flow of love. Friendship, like

the immortality of the soul, is too good to be believed. The lover, beholding his maiden, half knows that she is not verily that which he worships; and in the golden hour of friendship we are surprised with shades of suspicion and unbelief. We doubt that we bestow on our hero the virtues in which he shines, and afterwards worship the form to which we have ascribed this divine inhabitation. In strictness, the soul does not respect men as it respects itself. In strict science all persons underlie the same condition of an infinite remoteness. Shall we fear to cool our love by facing the fact, by mining for the metaphysical foundation of this Elysian temple? Shall I not be as real as the things I see? If I am, I shall not fear to know them for what they are. Their essence is not less beautiful than their appearance, though it needs finer organs for its apprehension. The root of the plant is not unsightly to science, though for chaplets and festoons we cut the stem short. And I must hazard the production of the bald fact amidst these pleasing reveries, though it should prove an Egyptian skull at our banquet. A man who stands united with his thought conceives magnificently of himself. He is conscious of a universal success, even though bought by uniform particular failures. No advantages, no powers, no gold or force, can be any match for him. I cannot choose but rely on my own poverty more than on your wealth. I cannot make your consciousness tantamount to mine. Only the star dazzles; the planet has a faint, moon-like ray. I hear what you say of the admirable parts and tried temper of the party you praise, but I see well that, for all his purple cloaks, I shall not like him, unless he is at last a poor Greek like me. I cannot deny it, O friend, that the vast shadow of the Phenomenal includes thee also in its pied and painted immensity,—thee also, compared with whom all else is shadow. Thou art not Being, as Truth is, as Justice is,—thou art not my soul, but a picture and effigy of that. Thou hast come to me lately, and already thou art seizing thy hat and cloak. Is it not that the soul puts forth friends as the tree puts forth leaves, and presently, by the germination of new buds, extrudes the old leaf? The law of nature is alternation forevermore. Each electrical state superinduces the opposite. The soul environs itself with friends that it

may enter into a grander self-acquaintance or solitude: and it goes alone for a season that it my exalt its conversation or society. This method betrays itself along the whole history of our personal relations, the instinct of affection revives the hope of union with our mates, and the returning sense of insulation recalls us from the chase. Thus every man passes his life in the search after friendship, and if he should record his true sentiment, he might write a letter like this to each new candidate for his love.

Dear Friend: If I was sure of thee, sure of thy capacity, sure to match my mood with thine, I should never think again of trifles in relation to thy comings and goings. I am not very wise: my moods are quite attainable: and I respect thy genius: it is to me as yet unfathomed; yet dare I not presume in thee a perfect intelligence of me, and so thou art to me a delicious torment. Thine ever, or never.

Yet these uneasy pleasures and fine pains are for curiosity and not for life. They are not to be indulged. This is to weave cobweb, and not cloth. Our friendships hurry to short and poor conclusions, because we have made them a texture of wine and dreams, instead of the tough fibre of the human heart. The laws of friendship are great, austere and eternal, of one web with the laws of nature and of morals. But we have aimed at a swift and petty benefit, to suck a sudden sweetness. We snatch at the slowest fruit in the whole garden of God, which many summers and many winters must ripen. We seek our friend not sacredly, but with an adulterate passion which would appropriate him to ourselves. In vain. We are armed all over with subtle antagonisms, which, as soon as we meet, begin to play, and translate all poetry into stale prose. Almost all people descend to meet. All association must be a compromise, and, what is worst, the very flower and aroma of the flower of each of the beautiful natures disappears as they approach each other. What a perpetual disappointment is actual society, even of the virtuous and gifted! After interviews have been compassed with long foresight we must be tormented presently by baffled blows, by sudden, unseasonable apathies, by epilepsies of wit

and of animal spirits, in the hey-dey of friendship and thought. Our faculties do not play us true, and both parties are relieved by solitude.

I ought to be equal to every relation. It makes no difference how many friends I have and what content I can find in conversing with each, if there be one to whom I am not equal. If I have shrunk unequal from one contest, instantly the joy I find in all the rest becomes mean and cowardly. I should hate myself, if then I made my other friends my asylum.

> **The valiant warrior famoused for fight,**
> **After a hundred victories, once foiled,**
> **Is from the book of honor razed quite**
> **And all the rest forgot for which he toiled.**

Our impatience is thus sharply rebuked. Bashfulness and apathy are a tough husk in which a delicate organization is protected from premature ripening. It would be lost if it knew itself before any of the best souls were yet ripe enough to know and own it. Respect the *naturlangsamkeit* which hardens the ruby in a million years, and works in duration in which Alps and Andes come and go as rainbows. The good spirit of our life has no heaven which is the price of rashness. Love, which is the essence of God, is not for levity, but for the total worth of man. Let us not have this childish luxury in our regards; but the austerest worth; let us approach our friend with an audacious trust in the truth of his heart, in the breadth, impossible to be overturned, of his foundations.

The attractions of this subject are not to be resisted, and I leave, for the time, all account of subordinate social benefit, to speak of that select and sacred relation which is a kind of absolute, and which even leaves the language of love suspicious and common, so much is this purer, and nothing is so much divine.

I do not wish to treat friendships daintily, but with roughest courage. When they are real, they are not glass threads or frost-work, but the solidest thing we know. For now, after so many ages of experience, what do we know of nature or of ourselves? Not one step has man taken toward the solution of the problem of his destiny. In one con-

demnation of folly stand the whole universe of men. But the sweet sincerity of joy and peace which I draw from this alliance with my brother's soul is the nut itself whereof all nature and all thought is but the husk and shell. Happy is the house that shelters a friend! It might well be built, like a festal bower or arch, to entertain him a single day. Happier, if he know the solemnity of that relation and honor its law! It is no idle bond, no holiday engagement. He who offers himself a candidate for that covenant comes up, like an Olympian, to the great games where the first-born of the world are the competitors. He proposes himself for contest where Time, Want, Danger, are in the lists, and he alone is victor who has truth enough in his constitution to preserve the delicacy of his beauty from the wear and tear of all these. The gifts of fortune may be present or absent, but all the hap in that contest depends on intrinsic nobleness and the contempt of trifles. There are two elements that go to the composition of friendship, each so sovereign that I can detect no superiority in either, no reason why either should be first named. One is Truth. A friend is a person with whom I may be sincere. Before him I may think aloud. I am arrived at last in the presence of a man so real and equal that I may drop even those most undermost garments of dissimulation, courtesy, and second thought, which men never put off, and may deal with him with the simplicity and wholeness with which one chemical atom meets another. Sincerity is the luxury allowed, like diadems and authority, only to the highest rank, *that* being permitted to speak truth, as having none above it to court or conform unto. Every man alone is sincere. At the entrance of a second person, hypocrisy begins. We parry and fend the approach of our fellow man by compliments, by gossip, by amusements, by affairs. We cover up our thought from him under a hundred folds. I knew a man who under a certain religious frenzy cast off this drapery, and omitting all compliment and commonplace, spoke to the conscience of every person he encountered, and that with great insight and beauty. At first he was resisted, and all men agreed he was mad. But persisting as indeed he could not help doing for some time in this course, he attained to the advantage of bringing every

man of his acquaintance into true relations with him. No man would think of speaking falsely with him, or of putting him off with any chat of markets or reading-rooms. But every man was constrained by so much sincerity to face him, and what love of nature, what poetry, what symbol of truth he had, he did certainly show him. But to most of us society shows not its face and eye, but its side and its back. To stand in true relations with men in a false age is worth a fit of insanity, is it not? We can seldom go erect. Almost every man we meet requires some civility, requires to be humored;—he has some fame, some talent, some whim of religion or philanthropy in his head that is not to be questioned, and which spoils all conversation with him. But a friend is a sane man who exercises not my ingenuity, but me. My friend gives me entertainment without requiring me to stoop, or to lisp, or to mask myself. A friend therefore is a sort of paradox in nature. I who alone am, I who see nothing in nature whose existence I can affirm with equal evidence to my own, behold now the semblance of my being, in all its height, variety and curiosity, reiterated in a foreign form; so that a friend may well be reckoned the masterpiece of nature.

The other element of friendship is Tenderness. We are holden to men by every sort of tie, by blood, by pride, by fear, by hope, by lucre, by lust, by hate, by admiration, by every circumstance and badge and trifle, but we can scarce believe that so much character can subsist in another as to draw us by love. Can another be so blessed and we so pure that we can offer him tenderness? When a man becomes dear to me I have touched the goal of fortune. I find very little written directly to the heart of this matter in books. And yet I have one text which I cannot choose but remember. My author says, "I offer myself faintly and bluntly to those whose I effectually am, and tender myself least to him to whom I am the most devoted." I wish that friendship should have feet, as well as eyes and eloquence. It must plant itself on the ground, before it walks over the moon. I wish it to be a little of a citizen, before it is quite a cherub. We chide the citizen because he makes love a commodity. It is an exchange of gifts, of useful loans; it is good neigh-

borhood; it watches with the sick; it holds the pall at the funeral; and quite loses sight of the delicacies and nobility of the relation. But though we cannot find the god under this disguise of a sutler, yet on the other hand we cannot forgive the poet if he spins his thread too fine and does not substantiate his romance by the municipal virtues of justice, punctuality, fidelity and pity. I hate the prostitution of the name of friendship to signify modish and worldly alliances. I much prefer the company of ploughboys and tin-pedlars to the silken and perfumed amity which only celebrates its days of encounter by a frivolous display, by rides in a curricle and dinners at the best taverns. The end of friendship is a commerce the most strict and homely that can be joined; more strict than any of which we have experience. It is for aid and comfort through all the relations and passages of life and death. It is fit for serene days and graceful gifts and country rambles, but also for rough roads and hard fare, shipwreck, poverty and persecution. It keeps company with the sallies of the wit and the trances of religion. We are to dignify to each other the daily needs and offices of man's life, and embellish it by courage, wisdom and unity. It should never fall into something usual and settled, but should be alert and inventive and add rhyme and reason to what was drudgery.

For perfect friendship may be said to require natures so rare and costly, so well tempered each and so happily adapted, and withal so circumstanced (for even in that particular, a poet says, love demands that the parties be altogether paired), that very seldom can its satisfaction be realized. It cannot subsist in its perfection, say some of those who are learned in this warm lore of the heart, betwixt more than two. I am not quite so strict in my terms, perhaps because I have never known so high a fellowship as others. I please my imagination more with a circle of godlike men and women variously related to each other and between whom subsists a lofty intelligence. But I find this law of *one to one* peremptory for conversation, which is the practice and consummation of friendship. Do not mix waters too much. The best mix as ill as good and bad. You shall have very useful and cheering discourse at several times

with two several men, but let all three of you come together and you shall not have one new and hearty word. Two may talk and one may hear, but three cannot take part in a conversation of the most sincere and searching sort. In good company there is never such discourse between two, across the table, as takes place when you leave them alone. In good company the individuals at once merge their egotism into a social soul exactly coëxtensive with the several consciousnesses there present. No partialities of friend to friend, no fondnesses of brother to sister, of wife to husband, are there pertinent, but quite otherwise. Only he may then speak who can sail on the common thought of the party, and not poorly limited to his own. Now this convention, which good sense demands, destroys the high freedom of great conversation, which requires an absolute running of two souls into one.

No two men but being left alone with each other enter into simpler relations. Yet it is affinity that determines *which* two shall converse. Unrelated men give little joy to each other; will never suspect the latent powers of each. We talk sometimes of a great talent for conversation, as if it were a permanent property in some individuals. Conversation is an evanescent relation,—no more. A man is reputed to have thought and eloquence; he cannot, for all that, say a word to his cousin or his uncle. They accuse his silence with as much reason as they would blame the insignificance of a dial in the shade. In the sun it will mark the hour. Among those who enjoy his thought he will regain his tongue.

Friendship requires that rare mean betwixt likeness and unlikeness that piques each with the presence of power and of consent in the other party. Let me be alone to the end of the world, rather than that my friend should overstep, by a word or a look, his real sympathy. I am equally baulked by antagonism and by compliance. Let him not cease an instant to be himself. The only joy I have in his being mine, is that the *not mine* is *mine*. It turns the stomach, it blots the daylight; where I looked for a manly furtherance or at least a manly resistance, to find a mush of concession. Better be a nettle in the side of your friend than his echo. The

condition which high friendship demands is ability to do without it. To be capable that high office requires great and sublime parts. There must be very two, before there can be very one. Let it be an alliance of two large, formidable natures, mutually beheld, mutually feared, before yet they recognise the deep identity which, beneath these disparities, unites them.

He only is fit for this society who is magnanimous. He must be so to know its law. He must be one who is sure that greatness and goodness are always economy. He must be one who is not swift to intermeddle with his fortunes. Let him not dare to intermeddle with this. Leave to the diamond its ages to grow, nor expect to accelerate the births of the eternal. Friendship demands a religious treatment. We must not be wilful, we must not provide. We talk of choosing our friends, but friends are self-elected. Reverence is a great part of it. Treat your friend as a spectacle. Of course if he be a man he has merits that are not yours, and that you cannot honor if you must needs hold him close to your person. Stand aside. Give those merits room. Let them mount and expand. Be not so much his friend that you can never know his peculiar energies, like fond mammas who shut up their boy in the house until he is almost grown a girl. Are you the friend of your friend's buttons, or of his thought? To a great heart he will still be a stranger in a thousand particulars, that he may come near in the holiest ground. Leave it to girls and boys to regard a friend as property, and to suck a short and ill-confounding pleasure, instead of the pure nectar of God.

Let us buy our entrance to this guild by a long probation. Why should we desecrate noble and beautiful souls by intruding on them? Why insist on rash personal relations with your friend? Why go to his house, or know his mother and brother and sisters? Why be visited by him at your own? Are these things material to our covenant? Leave this touching and clawing. Let him be to me a spirit. A message, a thought, a sincerity, a glance from him, I want, but not news, nor pottage. I can get politics and chat and neighborly conveniences from cheaper companions. Should not the society of my friend be to me poetic, pure, universal

and great as nature itself? Ought I to feel that our tie is profane in comparison with yonder bar of cloud that sleeps on the horizon, or that clump of waving grass that divides the brook? Let us not vilify, but raise it to that standard. That great defying eye, that scornful beauty of his mien and action, do not pique yourself on reducing, but rather fortify and enhance. Worship his superiorities. Wish him not less by a thought, but hoard and tell them all. Guard him as thy great counterpart; have a princedom to thy friend. Let him be to thee forever a sort of beautiful enemy, untamable, devoutly revered, and not a trivial conveniency to be soon outgrown and cast aside. The hues of the opal, the light of the diamond, are not to be seen if the eye is too near. To my friend I write a letter and from him I receive a letter. That seems to you a little. Me it suffices. It is a spiritual gift, worthy of him to give and of me to receive. It profanes nobody. In these warm lines the heart will trust itself, as it will not to the tongue, and pour out the prophecy of a godlier existence than all the annals of heroism have yet made good.

Respect so far the holy laws of this fellowship as not to prejudice its perfect flower by your impatience for its opening. We must be our own before we can be another's. There is at least this satisfaction in crime, according to the Latin proverb; you can speak to your accomplice on even terms. *Crimen quos inquinat, æquat.* To those whom we admire and love, at first we cannot. Yet the least defect of self-possession vitiates, in my judgment, the entire relation. There can never be deep peace between two spirits, never mutual respect, until in their dialogue each stands for the whole world.

What is so great as friendship, let us carry with what grandeur of spirit we can. Let us be silent,—so we may hear the whisper of the gods. Let us not interfere. Who set you to cast about what you should say to the select souls, or to say anything to such? No matter how ingenious, no matter how graceful and bland. There are innumerable degrees of folly and wisdom, and for you to say aught is to be frivolous. Wait, and thy soul shall speak. Wait until the necessary and everlasting overpowers you, until day

and night avail themselves of your lips. The only money of God is God. He pays never with any thing less, or any thing else. The only reward of virtue is virtue: the only way to have a friend is to be one. You shall not come nearer a man by getting into his house. If unlike, his soul only flees the faster from you, and you shall catch never a true glance of his eye. We see the noble afar off and they repel us; why should we intrude?. Late,—very late,—we perceive that no arrangements, no introductions, no consuetudes or habits of society would be of any avail to establish us in such relations with them as we desire,—but solely the uprise of nature in us to the same degree it is in them: then shall we meet as water with water: and if we should not meet them then, we shall not want them, for we are already they. In the last analysis, love is only the reflection of a man's own worthiness from other men. Men have sometimes exchanged names with their friends, as if they would signify that in their friend each loved his own soul.

The higher the style we demand of friendship, of course the less easy to establish it with flesh and blood. We walk alone in the world. Friends such as we desire are dreams and fables. But a sublime hope cheers ever the faithful heart, that elsewhere, in other regions of the universal power, souls are now acting, enduring and daring, which can love us and which we can love. We may congratulate ourselves that the period of nonage, of follies, of blunders and of shame, is passed in solitude, and when we are finished men we shall grasp heroic hands in heroic hands. Only be admonished by what you already see, not to strike leagues of friendship with cheap persons, where no friendship can be. Our impatience betrays us into rash and foolish alliances which no God attends. By persisting in your path, though you forfeit the little you gain the great. You become pronounced. You demonstrate yourself, so as to put yourself out of the reach of false relations, and draw to you the first-born of the world,—those rare pilgrims whereof only one or two wander in nature at once, and before whom the vulgar great show as spectres and shadows merely.

It is foolish to be afraid of making our ties too spiritual, as if so we could lose any genuine love. Whatever cor-

rection of our popular views we make from insight, nature will be sure to bear us out in, and though it seem to rob us of some joy, will repay us with a greater. Let us feel if we will the absolute insulation of man. We are sure that we have all in us. We go to Europe, or we pursue persons, or we read books, in the instinctive faith that these will call it out and reveal us to ourselves. Beggars all. The persons are such as we; the Europe, an old faded garment of dead persons; the books, their ghosts. Let us drop this idolatry. Let us give over this mendicancy. Let us even bid our dearest friends farewell, and defy them, saying "Who are you? Unhand me: I will be dependent no more." Ah! seest thou not, O brother, that thus we part only to meet again on a higher platform, and only be more each other's because we are more our own? A friend is Janus-faced: he looks to the past and the future. He is the child of all my foregoing hours, the prophet of those to come. He is the harbinger of a greater friend. It is the property of the divine to be reproductive.

I do then with my friends as I do with my books. I would have them where I can find them, but I seldom use them. We must have society on our own terms, and admit or exclude it on the slightest cause. I cannot afford to speak much with my friend. If he is great he makes me so great that I cannot descend to converse. In the great days, presentiments hover before me, far before me, in the firmament. I ought then to dedicate myself to them. I go in that I may seize them, I go out that I may seize them. I fear only that I may lose them receding into the sky in which now they are only a patch of brighter light. Then, though I prize my friends, I cannot afford to talk with them and study their visions, lest I lose my own. It would indeed give me a certain household joy to quit this lofty seeking, this spiritual astronomy or search of stars, and come down to warm sympathies with you; but then I know well I shall mourn always the vanishing of my mighty gods. It is true, next week I shall have languid times, when I can well afford to occupy myself with foreign objects; then I shall regret the lost literature of your mind, and wish you were by my side again. But if you come, perhaps you will fill my mind only with

new visions; not with yourself but with your lustres, and I shall not be able any more than now to converse with you. So I will owe to my friends this evanescent intercourse. I will receive from them not what they have but what they are. They shall give me that which properly they cannot give me, but which emanates from them. But they shall not hold me by any relations less subtle and pure. We will meet as though we met not, and part as though we parted not.

It has seemed to me lately more possible than I knew, to carry a friendship greatly on one side, without due correspondence on the other. Why should I cumber myself with the poor fact that the receiver is not capacious? It never troubles the sun that some of his rays fall wide and vain into ungrateful space, and only a small part on the reflecting planet. Let your greatness educate the crude and cold companion. If he is unequal he will presently pass away; but thou art enlarged by thy own shining, and no longer a mate for frogs and worms, dost soar and burn with the gods of the empyrean. It is thought a disgrace to love unrequited. But the great will see that true love cannot be unrequited. True love transcends instantly the unworthy object and dwells and broods on the eternal, and when the poor interposed mask crumbles, it is not sad, but feels rid of so much earth and feels its independency the surer. Yet these things may hardly be said without a sort of treachery to the relation. The essence of friendship is entireness, a total magnanimity and trust. It must not surmise or provide for infirmity. It treats its object as a god, that it may deify both,

HEROISM

(1841)

Paradise is under the shadow of swords.
—*Mahomet.*

IN the elder English dramatists, and mainly in the plays of Beaumont and Fletcher, there is a constant recognition of gentility, as if a noble behavior were as easily marked in the society of their age as color is in our American population. When any Rodrigo, Pedro or Valerio enters, though he be a stranger, the duke or governor exclaims, "This is a gentleman," and proffers civilities without end; but all the rest are slag and refuse. In harmony with this delight in personal advantages there is in their plays a certain heroic cast of character and dialogue,—as in Bonduca, Sophocles, the Mad Lover, the Double Marriage,—wherein the speaker is so earnest and cordial and on such deep grounds of character, that the dialogue, on the slightest additional incident in the plot, rises naturally into poetry. Among many texts take the following. The Roman Martius has conquered Athens,—all but the invincible spirits of Sophocles, the duke of Athens, and Dorigen, his wife. The beauty of the latter inflames Martius, and he seeks to save her husband; but Sophocles will not ask his life, although assured that a word will save him, and the execution of both proceeds:—

Valerius. Bid thy wife farewell.
Soph. No, I will take no leave. My Dorigen,
Yonder, above, 'bout Ariadne's crown,
My spirit shall hover for thee. Prithee, haste.
Dor. Stay, Sophocles,—with this tie up my sight;
Let not soft nature so transformed be,
And lose her gentler sexed humanity,
To make me see my lord bleed. So, 't is well;
Never one object underneath the sun

Will I behold before my Sophocles:
Farewell; now teach the Romans how to die.
Mar. Dost know what 't is to die?
Soph. Thou dost not, Martius,
And, therefore, not what 't is to live; to die
Is to begin to live. It is to end
An old, stale, weary work and to commence
A newer and a better. 'T is to leave
Deceitful knaves for the society
Of gods and goodness. Thou thyself must part
At last from all thy garlands, pleasures, triumphs,
And prove thy fortitude what then 't will do.
Val. But art not grieved nor vexed to leave thy life thus?
Soph. Why should I grieve or vex for being sent
To them I ever loved best? Now I'll kneel,
But with my back toward thee: 't is the last duty
This trunk can do the gods.
Mar. Strike, strike, Valerius,
Or Martius' heart will leap out at his mouth.
This is a man, a woman. Kiss thy lord,
And live with all the freedom you were wont.
O love! thou doubly hast afflicted me
With virtue and with beauty. Treacherous heart,
My hand shall cast thee quick into my urn,
Ere thou transgress this knot of piety.
Val. What ails my brother?
Soph. Martius, O Martius,
Thou now hast found a way to conquer me.
Dor. O star of Rome! what gratitude can speak
Fit words to follow such a deed as this?
Mar. This admirable duke, Valerius,
With his disdain of fortune and of death,
Captived himself, has captivated me,
And though my arm hath ta'en his body here,
His soul hath subjugated Martius' soul.
By Romulus, he is all soul, I think;
He hath no flesh, and spirit cannot be gyved,
Then we have vanquished nothing; he is free,
And Martius walks now in captivity.

I do not readily remember any poem, play, sermon, novel or oration that our press vents in the last few years, which goes to the same tune. We have a great many flutes and flageolets, but not often the sound of any fife. Yet Wordsworth's "Laodamia," and the ode of "Dion," and some sonnets, have a certain noble music; and Scott will sometimes draw a stroke like the portrait of Lord Evandale given by Balfour of Burley. Thomas Carlyle, with his natural

taste for what is manly and daring in character, has suffered no heroic trait in his favorites to drop from his biographical and historical pictures. Earlier, Robert Burns has given us a song or two. In the Harleian Miscellanies there is an account of the battle of Lutzen which deserves to be read. And Simon Ockley's History of the Saracens recounts the prodigies of individual valor, with admiration all the more evident on the part of the narrator that he seems to think that his place in Christian Oxford requires of him some proper protestations of abhorrence. But if we explore the literature of Heroism we shall quickly come to Plutarch, who is its Doctor and historian. To him we owe the Brasidas, the Dion, the Epaminondas, the Scipio of old, and I must think we are more deeply indebted to him than to all the ancient writers. Each of his "Lives" is a refutation to the despondency and cowardice of our religious and political theorists. A wild courage, a stoicism not of the schools but of the blood, shines in every anecdote, and has given that book its immense fame.

We need books of this tart cathartic virtue more than books of political science or of private economy. Life is a festival only to the wise. Seen from the nook and chimney-side of prudence, it wears a ragged and dangerous front. The violations of the laws of nature by our predecessors and our contemporaries are punished in us also. The disease and deformity around us certify the infraction of natural, intellectual and moral laws, and often violation on violation to breed such compound misery. A lockjaw that bends a man's head back to his heels; hydrophobia that makes him bark at his wife and babes; insanity that makes him eat grass; war, plague, cholera, famine, indicate a certain ferocity in nature, which, as it had its inlet by human crime, must have its outlet by human suffering. Unhappily almost no man exists who has not in his own person become to some amount a stockholder in the sin, and so made himself liable to a share in the expiation.

Our culture therefore must not omit the arming of the man. Let him hear in season that he is born into the state of war, and that the commonwealth and his own well-being require that he should not go dancing in the weeds of peace,

but warned, self-collected and neither defying nor dreading the thunder, let him take both reputation and life in his hand, and with perfect urbanity dare the gibbet and the mob by the absolute truth of his speech and the rectitude of his behavior.

Towards all this external evil the man within the breast assumes a warlike attitude, and affirms his ability to cope single-handed with the infinite army of enemies. To this military attitude of the soul we give the name of Heroism. Its rudest form is the contempt for safety and ease, which makes the attractiveness of war. It is a self-trust which slights the restraints of prudence, in the plenitude of its energy and power to repair the harms it may suffer. The hero is a mind of such balance that no disturbances can shake his will, but pleasantly and as it were merrily he advances to his own music, alike in frightful alarms and in the tipsy mirth of universal dissoluteness. There is somewhat not philosophical in heroism; there is somewhat not holy in it; it seems not to know that other souls are of one texture with it; it hath pride; it is the extreme of individual nature. Nevertheless we must profoundly revere it. There is somewhat in great actions which does not allow us to go behind them. Heroism feels and never reasons, and therefore is always right; and although a different breeding, different religion and greater intellectual activity would have modified or even reversed the particular action, yet for the hero that thing he does is the highest deed, and is not open to the censure of philosophers or divines. It is the avowal of the unschooled man that he finds a quality in him that is negligent of expense, of health, of life, of danger, of hatred, of reproach, and that he knows that his will is higher and more excellent than all actual and all possible antagonists.

Heroism works in contradiction to the voice of mankind and in contradiction, for a time, to the voice of the great and good. Heroism is an obedience to a secret impulse of an individual's character. Now to no other man can its wisdom appear as it does to him, for every man must be supposed to see a little farther on his own proper path than any one else. Therefore just and wise men take umbrage at his act, until after some little time be past: then they see

it to be in unison with their acts. All prudent men see that the action is clean contrary to a sensual prosperity; for every heroic act measures itself by its contempt of some external good. But it finds its own success at last, and then the prudent also extol.

Self-trust is the essence of heroism. It is the state of the soul at war, and its ultimate objects are the last defiance of falsehood and wrong, and the power to bear all that can be inflicted by evil agents. It speaks the truth and it is just. It is generous, hospitable, temperate, scornful of petty calculations and scornful of being scorned. It persists; it is of an undaunted boldness and of a fortitude not to be wearied out. Its jest is the littleness of common life. That false prudence which dotes on health and wealth is the foil, the butt and merriment of heroism. Heroism, like Plotinus, is almost ashamed of its body. What shall it say then to the sugar-plums and cats'-cradles, to the toilet, compliments, quarrels, cards and custard, which rack the wit of all human society? What joys has kind nature provided for us dear creatures! There seems to be no interval between greatness and meanness. When the spirit is not master of the world, then it is its dupe. Yet the little man takes the great hoax so innocently, works in it so headlong and believing, is born red, and dies gray, arranging his toilet, attending on his own health, laying traps for sweet food and strong wine, setting his heart on a horse or a rifle, made happy with a little gossip or a little praise, that the great soul cannot choose but laugh at such earnest nonsense. "Indeed, these humble considerations make me out of love with greatness. What a disgrace is it to me to take note how many pairs of silk stockings thou hast, namely, these and those that were the peach-colored ones; or to bear the inventory of thy shirts, as one for superfluity, and one other for use."

Citizens, thinking after the laws of arithmetic, consider the inconvenience of receiving strangers at their fireside, reckon narrowly the loss of time and the unusual display: the soul of a better quality thrusts back the unseasonable economy into the vaults of life, and says, I will obey the God, and the sacrifice and the fire he will provide. Ibn Hankal, the Arabian geographer, describes a heroic extreme

in the hospitality of Sogd, in Bukharia. "When I was in Sogd I saw a great building, like a palace, the gates of which were open and fixed back to the wall with large nails. I asked the reason, and was told that the house had not been shut, night or day, for a hundred years. Strangers may present themselves at any hour and in whatever number; the master has amply provided for the reception of the men and their animals and is never happier than when they tarry for some time. Nothing of the kind have I seen in any other country." The magnanimous know very well that they who give time, or money, or shelter, to the stranger,—so it be done for love and not for ostentation,—do, as it were, put God under obligation to them, so perfect are the compensations of the universe. In some way the time they seem to lose is redeemed and the pains they seem to take remunerate themselves. These men fan the flame of human love and raise the standard of civil virtue among mankind. But hospitality must be for service and not for show, or it pulls down the host. The brave soul rates itself too high to value itself by the splendor of its table and draperies. It gives what it hath, and all it hath, but its own majesty can lend a better grace to bannocks and fair water than belong to city feasts.

The temperance of the hero proceeds from the same wish to do no dishonor to the worthiness he has. But he loves it for its elegancy, not for its austerity. It seems not worth his while to be solemn and denounce with bitterness flesh-eating or wine-drinking, the use of tobacco, or opium, or tea, or silk, or gold. A great man scarcely knows how he dines, how he dresses, but without railing or precision his living is natural and poetic. John Eliot, the Indian Apostle, drank water, and said of wine, "It is a noble, generous liquor and we should be humbly thankful for it, but, as I remember, water was made before it." Better still is the temperance of King David, who poured out on the ground unto the Lord the water which three of his warriors had brought him to drink, at the peril of their lives.

It is told of Brutus, that when he fell on his sword after the battle of Philippi, he quoted a line of Euripides, "O Virtue! I have followed thee through life, and I find thee

at last but a shade." I doubt not the hero is slandered by this report. The heroic soul does not sell its justice and its nobleness. It does not ask to dine nicely and to sleep warm. The essence of greatness is the perception that virtue is enough. Poverty is its ornament. Plenty does not need it, and can very well abide its loss.

But that which takes my fancy most in the heroic class, is the good-humor and hilarity they exhibit. It is a height to which common duty can very well attain, to suffer and to dare with solemnity. But these rare souls set opinion, success, and life at so cheap a rate that they will not soothe their enemies by petitions, or the show of sorrow, but wear their own habitual greatness. Scipio, charged with peculation, refuses to do himself so great a disgrace as to wait for justification, though he had the scroll of his accounts in his hands, but tears it to pieces before the tribunes. Socrates's condemnation of himself to be maintained in all honor in the Prytaneum, during his life, and Sir Thomas More's playfulness at the scaffold, are of the same strain. In Beaumont and Fletcher's "Sea Voyage," Juletta tells the stout captain and his company,—

> *Jul.* Why, slaves, 't is in our power to hang ye.
> *Master.* Very likely,
> 'T is in our powers, then, to be hanged, and scorn ye.

These replies are sound and whole. Sport is the bloom and glow of a perfect health. The great will not condescend to take any thing seriously; all must be as gay as the song of a canary, though it were the building of cities or the eradication of old and foolish churches and nations which have cumbered the earth long thousands of years. Simple hearts put all the history and customs of this world behind them, and play their own play in innocent defiance of the Blue-Laws of the world; and such would appear, could we see the human race assembled in vision, like little children frolicking together, though to the eyes of mankind at large they wear a stately and solemn garb of works and influences.

The interest these fine stories have for us, the power of a romance over the boy who grasps the forbidden book under his bench at school, our delight in the hero, is the main fact to our purpose. All these great and transcendent prop-

erties are ours. If we dilate in beholding the Greek energy, the Roman pride, it is that we are already domesticating the same sentiment. Let us find room for this great guest in our small houses. The first step of worthiness will be to disabuse us of our superstitious associations with places and times, with number and size. Why should these words, Athenian, Roman, Asia and England, so tingle in the ear? Let us feel that where the heart is, there the muses, there the gods sojourn, and not in any geography of fame. Massachusetts, Connecticut River and Boston Bay you think paltry places, and the ear loves names of foreign and classic topography. But here we are:—that is a great fact, and, if we will tarry a little, we may come to learn that here is best. See to it only that thyself is here,—and art and nature, hope and dread, friends, angels and the Supreme Being shall not be absent from the chamber where thou sittest. Epaminondas, brave and affectionate, does not seem to us to need Olympus to die upon, nor the Syrian sunshine. He lies very well where he is. The Jerseys were handsome ground enough for Washington to tread, and London streets for the feet of Milton. A great man illustrates his place, makes his climate genial in the imagination of men, and its air the beloved element of all delicate spirits. That country is the fairest which is inhabited by the noblest minds. The pictures which fill the imagination in reading the actions of Pericles, Xenophon, Columbus, Bayard, Sidney, Hampden, teach us how needlessly mean our life is; that we, by the depth of our living, should deck it with more than regal or national splendor, and act on principles that should interest man and nature in the length of our days.

We have seen or heard of many extraordinary young men who never ripened, or whose performance in actual life was not extraordinary. When we see their air and mien, when we hear them speak of society, of books, of religion, we admire their superiority; they seem to throw contempt on the whole state of the world; theirs is the tone of a youthful giant who is sent to work revolutions. But they enter an active profession and the forming Colossus shrinks to the common size of man. The magic they used was the ideal tendencies, which always makes the Actual ridiculous; but

the tough world has its revenge the moment they put their horses of the sun to plough in its furrow. They found no example and no companion, and their heart fainted. What then? The lesson they gave in their first aspirations is yet true; and a better valor and a purer truth shall one day execute their will and put the world to shame. Or why should a woman liken herself to any historical woman, and think, because Sappho, or Sévigné, or De Staël, or the cloistered souls who have had genius and cultivation do not satisfy the imagination and the serene Themis, none can,—certainly not she. Why not? She has a new and unattempted problem to solve, perchance that of the happiest nature that ever bloomed. Let the maiden, with erect soul, walk serenely on her way, accept the hint of each new experience, try in turn all the gifts God offers her that she may learn the power and the charm that like a new dawn radiating of the deep of space, her new-born being is. The fair girl who repels interference by a decided and proud choice of influences, so careless of pleasing, so wilful and lofty, inspires every beholder with somewhat of her own nobleness. The silent heart encourages her; O friend, never strike sail to a fear. Come into port greatly, or sail with God the seas. Not in vain you live, for every passing eye is cheered and refined by the vision.

The characteristic of genuine heroism is its persistency. All men have wandering impulses, fits and starts of generosity. But when you have resolved to be great, abide by yourself, and do not weakly try to reconcile yourself with the world. The heroic cannot be the common, nor the common the heroic. Yet we have the weakness to expect the sympathy of people in those actions whose excellence is that they outrun sympathy and appeal to a tardy justice. If you would serve your brother, because it is fit for you to serve him, do not take back your words when you find that prudent people do not commend you. Be true to your own act, and congratulate yourself if you have done something strange and extravagant and broken the monotony of a decorous age. It was a high counsel that I once heard given to a young person, "Always do what you are afraid to do." A simple manly character need never make an apology,

but should regard its past action with the calmness of Phocion, when he admitted that the event of the battle was happy, yet did not regret his dissuasion from the battle.

There is no weakness or exposure for which we cannot find consolation in the thought,—this is a part of my constitution, part of my relation and office to my fellow-creature. Has nature covenanted with me that I should never appear to disadvantage, never make a ridiculous figure? Let us be generous of our dignity as well as of our money. Greatness once and for ever has done with opinion. We tell our charities, not because we wish to be praised for them, not because we think they have great merit, but for our justification. It is a capital blunder; as you discover when another man recites his charities.

To speak the truth, even with some austerity, to live with some rigor of temperance, or some extremes of generosity, seems to be an asceticism which common good nature would appoint to those who are at ease and in plenty, in sign that they feel a brotherhood with the great multitude of suffering men. And not only need we breathe and exercise the soul by assuming the penalties of abstinence, of debt, of solitude, of unpopularity, but it behooves the wise man to look with a bold eye into those rarer dangers which sometimes invade men, and to familiarize himself with disgusting forms of disease, with sounds of execration, and the vision of violent death.

Times of heroism are generally times of terror, but the day never shines in which this element may not work. The circumstances of man, we say, are historically somewhat better in this country and at this hour than perhaps ever before. More freedom exists for culture. It will not now run against an axe at the first step out of the beaten track of opinion. But whoso is heroic will always find crises to try his edge. Human virtue demands her champions and martyrs, and the trial of persecution always proceeds. It is but the other day that the brave Lovejoy gave his breast to the bullets of a mob, for the rights of free speech and opinion, and died when it was better not to live.

I see not any road of perfect peace which a man can walk, but to take counsel of his own bosom. Let him quit

too much association, let him go home much, and stablish himself in those courses he approves. The unremitting retention of simple and high sentiments in obscure duties is hardening the character to that temper which will work with honor, if need be in the tumult, or on the scaffold. Whatever outrages have happened to men may befall a man again: and very easily in a republic, if there appear any signs of a decay of religion. Coarse slander, fire, tar and feathers and the gibbet, the youth may freely bring home to his mind and with what sweetness of temper he can, and inquire how fast he can fix his sense of duty, braving such penalties, whenever it may please the next newspaper and a sufficient number of his neighbors to pronounce his opinions incendiary.

It may calm the apprehension of calamity in the most susceptible heart to see how quick a bound Nature has set to the utmost infliction of malice. We rapidly approach a brink over which no enemy can follow us.

> Let them rave:
> Thou art quiet in thy grave.

In the gloom of our ignorance of what shall be, in the hour when we are deaf to the higher voices, who does not envy them who have seen safely to an end their manful endeavor? Who that sees the meanness of our politics but inly congratulates Washington that he is long already wrapped in his shroud, and for ever safe; that he was laid sweet in his grave, the hope of humanity not yet subjugated in him? Who does not sometimes envy the good and brave who are no more to suffer from the tumults of the natural world, and await with curious complacency the speedy term of his own conversation with finite nature? And yet the love that will be annihilated sooner than treacherous has already made death impossible, and affirms itself no mortal but a native of the deeps of absolute and inextinguishable being.

THE OVER-SOUL

(1841)

But souls that of his own good life partake,
He loves as his own self; dear as his eye
They are to Him: He'll never them forsake:
When they shall die, then God himself shall die:
They live, they live in blest eternity.

—Henry More.

THERE is a difference between one and another hour of life in their authority and subsequent effect. Our faith comes in moments; our vice is habitual. Yet there is a depth in those brief moments which constrains us to ascribe more reality to them than to all other experiences. For this reason the argument which is always forthcoming to silence those who conceive extraordinary hopes of man, namely the appeal to experience, is for ever invalid and vain. A mightier hope abolishes despair. We give up the past to the objector, and yet we hope. He must explain this hope. We grant that human life is mean, but how did we find out that it was mean? What is the ground of this uneasiness of ours; of this old discontent? What is the universal sense of want and ignorance, but the fine innuendo by which the great soul makes its enormous claim? Why do men feel that the natural history of man has never been written, but always he is leaving behind what you have said of him, and it becomes old, and books of metaphysics worthless? The philosophy of six thousand years has not searched the chambers and magazines of the soul. In its experiments there has always remained, in the last analysis, a residuum it could not resolve. Man is a stream whose source is hidden. Always our being is descending into us from we know not whence. The most exact calculator has no prescience that somewhat incalculable may

not baulk the very next moment. I am constrained every moment to acknowledge a higher origin for events than the will I call mine.

As with events, so is it with thoughts. When I watch that flowing river, which, out of regions I see not, pours for a season its streams into me,—I see that I am a pensioner,—not a cause but a surprised spectator of this ethereal water; that I desire and look up and put myself in the attitude of reception, but from some alien energy the visions come.

The Supreme Critic on all the errors of the past and the present, and the only prophet of that which must be, is that great nature in which we rest as the earth lies in the soft arms of the atmosphere; that Unity, that Over-soul, within which every man's particular being is contained and made one with all other; that common heart of which all sincere conversation is the worship, to which all right action is submission; that overpowering reality which confutes our tricks and talents, and constrains every one to pass for what he is, and to speak from his character and not from his tongue, and which evermore tends to pass into our thought and hand and become wisdom and virtue and power and beauty. We live in succession, in division, in parts, in particles. Meantime within man is the soul of the whole; the wise silence; the universal beauty, to which every part and particle is equally related; the eternal ONE. And this deep power in which we exist and whose beatitude is all accessible to us, is not only self-sufficing and perfect in every hour, but the act of seeing and the thing seen, the seer and the spectacle, the subject and the object, are one. We see the world piece by piece, as the sun, the moon, the animal, the tree; but the whole, of which these are the shining parts, is the soul. Only by the vision of that Wisdom can the horoscope of the ages be read, and by falling back on our better thoughts, by yielding to the spirit of prophecy which is innate in every man that we can know what it saith. Every man's words who speaks from that life must sound vain to those who do not dwell in the same thought on their own part. I dare not speak for it. My words do not carry its august sense; they fall short and cold. Only itself can inspire whom it will, and behold! their speech shall be lyrical, and

sweet, and universal as the rising of the wind. Yet I desire, even by profane words, if sacred I may not use, to indicate the heaven of this deity and to report what hints I have collected of the transcendent simplicity and energy of the Highest Law.

If we consider what happens in conversation, in reveries, in remorse, in times of passion, in surprises, in the instructions of dreams, wherein often we see ourselves in masquerade,—the droll disguises only magnifying and enhancing a real element and forcing it on our distinct notice,—we shall catch many hints that will broaden and lighten into knowledge of the secret of nature. All goes to show that the soul in man is not an organ, but animates and exercises all the organs; is not a function, like the power of memory, of calculation, of comparison,—but uses these as hands and feet; is not a faculty, but a light; is not the intellect or the will, but the master of the intellect and the will;—is the vast background of our being, in which they lie,—an immensity not possessed and that cannot be possessed. From within or from behind, a light shines through us upon things and makes us aware that we are nothing, but the light is all. A man is the façade of a temple wherein all wisdom and all good abide. What we commonly call man, the eating, drinking, planting, counting man, does not, as we know him, represent himself, but misrepresents himself. Him we do not respect, but the soul, whose organ he is, would he let it appear through his action, would make our knees bend. When it breathes through his intellect, it is genius; when it breathes through his will, it is virtue; when it flows through his affection, it is love. And the blindness of the intellect begins when it would be something of itself. The weakness of the will begins when the individual would be something of himself. All reform aims in some one particular to let the great soul have its way through us; in other words, to engage us to obey.

Of this pure nature every man is at some time sensible. Language cannot paint it with his colors. It is too subtle. It is undefinable, unmeasurable; but we know that it pervades and contains us. We know that all spiritual being is in man. A wise old proverb says, "God comes to see us

without bell:" that is, as there is no screen or ceiling between our heads and the infinite heavens, so is there no bar or wall in the soul, where man, the effect, ceases, and God, the cause, begins. The walls are taken away. We lie open on one side to the deeps of spiritual nature, to all the attributes of God. Justice we see and know, Love, Freedom, Power. These natures no man ever got above, but always they tower over us, and most in the moment when our interests tempt us to wound them.

The sovereignty of this nature whereof we speak is made known by its independency of those limitations which circumscribe us on every hand. The soul circumscribeth all things. As I have said, it contradicts all experience. In like manner it abolishes time and space. The influence of the senses has in most men overpowered the mind to that degree that the walls of time and space have come to look solid, real and insurmountable; and to speak with levity of these limits is, in the world, the sign of insanity. Yet time and space are but inverse measures of the force of the soul. A man is capable of abolishing them both. The spirit sports with time—

> Can crowd eternity into an hour,
> Or stretch an hour to eternity.

We are often made to feel that there is another youth and age than that which is measured from the year of our natural birth. Some thoughts always find us young, and keep us so. Such a thought is the love of the universal and eternal beauty. Every man parts from that contemplation with the feeling that it rather belongs to ages than to mortal life. The least activity of the intellectual powers redeems us in a degree from the influences of time. In sickness, in languor, give us a strain of poetry or a profound sentence, and we are refreshed; or produce a volume of Plato or Shakspeare, or remind us of their names, and instantly we come into a feeling of longevity. See how the deep divine thought demolishes centuries and millenniums, and makes itself present through all ages. Is the teaching of Christ less effective now than it was when first his mouth was opened? The emphasis of facts and persons to my soul has nothing to do with time. And so always the soul's scale is one;

the scale of the senses and the understanding is another. Before the great revelations of the soul, Time, Space and Nature shrink away. In common speech we refer all things to time, as we habitually refer the immensely sundered stars to one concave sphere. And so we say that the Judgment is distant or near, that the Millennium approaches, that a day of certain political, moral, social reforms is at hand, and the like, when we mean that in the nature of things one of the facts we contemplate is external and fugitive, and the other is permanent and connate with the soul. The things we now esteem fixed shall, one by one, detach themselves like ripe fruit from our experience, and fall. The wind shall blow them none knows whither. The landscape, the figures, Boston, London, are facts as fugitive as any institution past, or any whiff of mist or smoke, and so is society, and so is the world. The soul looketh steadily forwards, creating a world alway before her, leaving worlds alway behind her. She has no dates, nor rites, nor persons, nor specialties, nor men. The soul knows only the soul; all else is idle weeds for her wearing.

After its own law and not by arithmetic is the rate of its progress to be computed. The soul's advances are not made by gradation, such as can be represented by motion in a straight line, but rather by ascension of state, such as can be represented by metamorphosis,—from the egg to the worm, from the worm to the fly. The growths of genius are of a certain *total* character, that does not advance the elect individual first over John, then Adam, then Richard, and give to each the pain of discovered inferiority, but by every throe of growth the man expands there where he works, passing at each pulsation, classes, populations, of men. With each divine impulse the mind rends the thin rinds of the visible and finite, and comes out into eternity, and inspires and expires its air. It converses with truths that have always been spoken in the world and becomes conscious of a closer sympathy with Zeno and Arrian than with the persons in the house.

This is the law of moral and of mental gain. The simple rise as by specific levity not into a particular virtue, but into the region of all the virtues. They are in the spirit which

contains them all. The soul is superior to all the particulars of merit. The soul requires purity, but purity is not it; requires justice, but justice is not that; requires beneficence, but is somewhat better: so that there is a kind of descent and accommodation felt when we leave speaking of moral nature to urge a virtue which it enjoins. For, to the soul in her pure action all the virtues are natural, and not painfully acquired. Speak to his heart, and the man becomes suddenly virtuous.

Within the same sentiment is the germ of intellectual growth, which obeys the same law. Those who are capable of humility, of justice, of love, of aspiration, are already on a platform that commands the sciences and arts, speech and poetry, action and grace. For whoso dwells in this moral beatitude does already anticipate those special powers which men prize so highly; just as love does justice to all the gifts of the object beloved. The lover has no talent, no skill, which passes for quite nothing with his enamored maiden, however little she may possess of related faculty; and the heart which abandons itself to the Supreme Mind finds itself related to all its works, and will travel a royal road to particular knowledges and powers. For in ascending to this primary and aboriginal sentiment we have come from our remote station on the circumference instantaneously to the centre of the world, where, as in the closet of God, we see causes, and anticipate the universe, which is but a slow effect.

One mode of the divine teaching is the incarnation of the spirit in a form,—in forms, like my own. I live in society; with persons who answer to thoughts in my own mind, or outwardly express a certain obedience to the great instincts to which I live. I see its presence to them. I am certified of a common nature; and so these other souls, these separated selves, draw me as nothing else can. They stir in me the new emotions we call passion; of love, hatred, fear, admiration, pity; thence come conversation, competition, persuasion, cities and war. Persons are supplementary to the primary teaching of the soul. In youth we are mad for persons. Childhood and youth see all the world in them. But the larger experience of man discovers the identical

nature appearing through them all. Persons themselves acquaint us with the impersonal. In all conversation between two persons tacit reference is made, as to a third party, to a common nature. That third party or common nature is not social; it is impersonal; is God. And so in groups where debate is earnest, and especially on great questions of thought, the company become aware of their unity; aware that the thought rises to an equal height in all bosoms, that all have a spiritual property in what was said, as well as the sayer. They all wax wiser than they were. It arches over them like a temple, this unity of thought in which every heart beats with nobler sense of power and duty, and thinks and acts with unusual solemnity. All are conscious of attaining to a higher self-possession. It shines for all. There is a certain wisdom of humanity which is common to the greatest men with the lowest, and which our ordinary education often labors to silence and obstruct. The mind is one, and the best minds, who love truth for its own sake, think much less of property in truth. Thankfully they accept it everywhere, and do not label or stamp it with any man's name, for it is theirs long beforehand. It is theirs from eternity. The learned and the studious of thought have no monopoly of wisdom. Their violence of direction in some degree disqualifies them to think truly. We owe many valuable observations to people who are not very acute or profound, and who say the thing without effort which we want and have long been hunting in vain. The action of the soul is oftener in that which is felt and left unsaid than in that which is said in any conversation. It broods over every society, and they unconsciously seek for it in each other. We know better than we do. We do not yet possess ourselves, and we know at the same time that we are much more. I feel the same truth how often in my trivial conversation with my neighbors, that somewhat higher in each of us overlooks this by-play, and Jove nods to Jove from behind each of us.

Men descend to meet. In their habitual and mean service to the world, for which they forsake their native nobleness, they resemble those Arabian sheiks who dwell in mean houses and effect an external poverty, to escape the rapacity

of the Pacha, and reserve all their display of wealth for their interior and guarded retirements.

As it is present in all persons, so it is in every period of life. It is adult already in the infant man. In my dealing with my child, my Latin and Greek, my accomplishments and my money stead me nothing. They are all lost on him: but as much soul as I have, avails. If I am merely wilful, he gives me a Rowland for an Oliver, sets his will against mine, one for one, and leaves me, if I please, the degradation of beating him by my superiority of strength. But if I renounce my will and act for the soul, setting that up as umpire between us two, out of his young eyes looks the same soul; he reveres and loves with me.

The soul is the perceiver and revealer of truth. We know truth when we see it, let skeptic and scoffer say what they choose. Foolish people ask you, when you have spoken what they do not wish to hear, "How do you know it is truth, and not an error of your own?" We know truth when we see it, from opinion, as we know when we are awake that we are awake. It was a grand sentence of Emanuel Swedenborg, which would alone indicate the greatness of that man's perception,—"It is no proof of a man's understanding to be able to affirm whatever he pleases; but to be able to discern that what is true is true, and that what is false is false, this is the mark and character of intelligence." In the book I read, the good thought returns to me, as every truth will, the image of the whole soul. To the bad thought which I find in it, the same soul becomes a discerning, separating sword, and lops it away. We are wiser than we know. If we will not interfere with our thought, but will act entirely, or see how the thing stands in God, we know the particular thing, and every thing, and every man. For the Maker of all things and all persons stands behind us and casts his dread omniscience through us over things.

But beyond this recognition of its own in particular passages of the individual's experience, it also reveals truth. And here we should seek to reinforce ourselves by its very presence, and to speak with a worthier, loftier strain of that advent. For the soul's communication of truth is the high-

est event in nature, for it then does not give somewhat from itself, but it gives itself, or passes into and becomes that man whom it enlightens; or, in proportion to that truth he receives, it takes him to itself.

We distinguish the announcements of the soul, its manifestations of its own nature, by the term *Revelation*. These are always attended by the emotion of the sublime. For this communication is an influx of the Divine mind into our mind. It is an ebb of the individual rivulet before the flowing surges of the sea of life. Every distinct apprehension of this central commandment agitates men with awe and delight. A thrill passes through all men at the reception of new truth, or at the performance of a great action, which comes out of the heart of nature. In these communications the power to see is not separated from the will to do, but the insight proceeds from obedience, and the obedience proceeds from a joyful perception. Every moment when the individual feels himself invaded by it, is memorable. Always, I believe, by the necessity of our constitution a certain enthusiasm attends the individual's consciousness of that divine presence. The character and duration of this enthusiasm varies with the state of the individual, from an exstasy and trance and prophetic inspiration,—which is its rarer appearance, to the faintest glow of virtuous emotion, in which form it warms, like our household fires, all the families and associations of men, and makes society possible. A certain tendency to insanity has always attended the opening of the religious sense in men, as if "blasted with excess of light." The trances of Socrates; the "union" of Plotinus; the vision of Porphyry; the conversion of Paul; the aurora of Behmen; the convulsions of George Fox and his Quakers; the illumination of Swedenborg, are of this kind. What was in the case of these remarkable persons a ravishment, has, in innumerable instances in common life, been exhibited in less striking manner. Everywhere the history of religion betrays a tendency to enthusiasm. The rapture of the Moravian and Quietist; the opening of the internal sense of the Word, in the language of the New Jerusalem Church; the revival of the Calvinistic churches; the experiences of the Methodists, are varying forms of that

shudder of awe and delight with which the individual soul always mingles with the universal soul.

The nature of these revelations is always the same; they are perceptions of the absolute law. They are solutions of the soul's own questions. They do not answer the questions which the understanding asks. The soul answers never by words, but by the thing itself that is inquired after.

Revelation is the disclosure of the soul. The popular notion of a revelation, is, that it is a telling of fortunes. In past oracles of the soul the understanding seeks to find answers to sensual questions, and undertakes to tell from God how long men shall exist, what their hands shall do and who shall be their company, adding even names and dates and places. But we must pick no locks. We must check this low curiosity. An answer in words is delusive; it is really no answer to the questions you ask. Do not require a description of the countries towards which you sail. The description does not describe them to you, and to-morrow you arrive there and know them by inhabiting them. Men ask of the immortality of the soul, and the employments of heaven, and the state of the sinner, and so forth. They even dream that Jesus has left replies to precisely these interrogatories. Never a moment did that sublime spirit speak in their *patois*. To truth, justice, love, the attributes of the soul, the idea of immutableness is essentially associated. Jesus, living in these moral sentiments, heedless of sensual fortunes, heeding only the manifestations of these, never made the separation of the idea of duration from the essence of these attributes, never uttered a syllable concerning the duration of the soul. It was left to his disciples to sever duration from the moral elements, and to teach the immortality of the soul as a doctrine, and maintain it by evidences. The moment the doctrine of the immortality is separately taught, man is already fallen. In the flowing of love, in the adoration of humility, there is no question of continuance. No inspired man ever asks this question or condescends to these evidences. For the soul is true to itself, and the man in whom it is shed abroad cannot wander from the present, which is infinite, to a future which would be finite.

These questions which we lust to ask about the future are

a confession of sin. God has no answer for them. No answer in words can reply to a question of things. It is not in an arbitrary "decree of God," but in the nature of man, that a veil shuts down on the facts of to-morrow: for the soul will not have us read any other cipher but that of cause and effect. By this veil which curtains events it instructs the children of men to live in to-day. The only mode of obtaining an answer to these questions of the senses is to forego all low curiosity, and, accepting the tide of being which floats us into the secret of nature, work and live, work and live, and all unawares the advancing soul has built and forged for itself a new condition, and the question and the answer are one.

Thus is the soul the perceiver and revealer of truth. By the same fire, serene, impersonal, perfect, which burns until it shall dissolve all things into the waves and surges of an ocean of light,—we see and know each other, and what spirit each is of. Who can tell the grounds of his knowledge of the character of the several individuals in his circle of friends? No man. Yet their acts and words do not disappoint him. In that man, though he knew no ill of him, he put no trust. In that other, though they had seldom met, authentic signs had yet passed, to signify that he might be trusted as one who had an interest in his own character. We know each other very well,—which of us has been just to himself and whether that which we teach or behold is only an aspiration or is our honest effort also.

We are all discerners of spirits. That diagnosis lies aloft in our life or unconscious power, not in the understanding. The whole intercourse of society, its trade, its religion, its friendships, its quarrels,—is one wide judicial investigation of character. In full court, or in small committee, or confronted face to face, accuser and accused, men offer themselves to be judged. Against their will they exhibit those decisive trifles by which character is read. But who judges? and what? Not our understanding. We do not read them by learning or craft. No; the wisdom of the wise man consists herein, that he does not judge them; he lets them judge themselves and merely reads and records their own verdict.

By virtue of this inevitable nature, private will is over-

powered, and, maugre our efforts or our imperfections, your genius will speak from you, and mine from me. That which we are, we shall teach, not voluntarily, but involuntarily. Thoughts come into our minds through avenues which we never left open, and thoughts go out of our minds through avenues which we never voluntarily opened. Character teaches over our head. The infallible index of true progress is found in the tone the man takes. Neither his age, nor his breeding, nor company, nor books, nor actions, nor talents, nor all together can hinder him from being deferential to a higher spirit than his own. If he have not found his home in God, his manners, his forms of speech, the turn of his sentences, the build, shall I say, of all his opinions will involuntarily confess it, let him brave it out how he will. If he have found his centre, the Deity will shine through him, through all the disguises of ignorance, of ungenial temperament, of unfavorable circumstance. The tone of seeking is one, and the tone of having is another.

The great distinction between teachers sacred or literary; between poets like Herbert, and poets like Pope; between philosophers like Spinoza, Kant and Coleridge,—and philosophers like Locke, Paley, Mackintosh and Stewart; between men of the world who are reckoned accomplished talkers, and here and there a fervent mystic, prophesying half-insane under the infinitude of his thought, is that one class speak *from within,* or from experience, as parties and possessors of the fact; and the other class *from without,* as spectators merely, or perhaps as acquainted with the fact on the evidence of third persons. It is of no use to preach to me from without. I can do that too easily myself. Jesus speaks always from within, and in a degree that transcends all others. In that is the miracle. That includes the miracle. My soul believes beforehand that it ought so to be. All men stand continually in the expectation of the appearance of such a teacher. But if a man do not speak from within the veil, where the word is one with that it tells of, let him lowly confess it.

The same Omniscience flows into the intellect and makes what we call genius. Much of the wisdom of the world is not wisdom, and the most illuminated class of men are no

doubt superior to literary fame, and are not writers. Among the multitude of scholars and authors we feel no hallowing presence; we are sensible of a knack and skill rather than of inspiration; they have a light and know not whence it comes and call it their own: their talent is some exaggerated faculty, some overgrown member, so that their strength is a disease. In these instances the intellectual gifts do not make the impression of virtue, but almost of vice; and we feel that a man's talents stand in the way of his advancement in truth. But genius is religious. It is a larger imbibing of the common heart. It is not anomalous, but more like and not less like other men. There is in all great poets a wisdom of humanity which is superior to any talents they exercise. The author, the wit, the partisan, the fine gentleman, does not take place of the man. Humanity shines in Homer, in Chaucer, in Spenser, in Shakspeare, in Milton. They are content with truth. They use the positive degree. They seem frigid and phlegmatic to those who have been spiced with the frantic passion and violent coloring of inferior but popular writers. For, they are poets by the free course which they allow to the informing soul, which through their eyes beholdeth again and blesses the things which it hath made. The soul is superior to its knowledge, wiser than any of its works. The great poet makes us feel our own wealth, and then we think less of his compositions. His greatest communication to our mind is to teach us to despise all he has done. Shakspeare carries us to such a lofty strain of intelligent activity as to suggest a wealth which beggars his own; and we then feel that the splendid works which he has created, and which in other hours we extol as a sort of self-existent poetry, take no stronger hold of real nature than the shadow of a passing traveller on the rock. The inspiration which uttered itself in Hamlet and Lear could utter things as good from day to day for ever. Why then should I make account of Hamlet and Lear, as if we had not the soul from which they fell as syllables from the tongue?

This energy does not descend into individual life on any other condition than entire possession. It comes to the lowly and simple; it comes to whomsoever will put off what is foreign and proud; it comes as insight; it comes as serenity

and grandeur. When we see those whom it inhabits, we are apprised of new degrees of greatness. From that inspiration the man comes back with a changed tone. He does not talk with men with an eye to their opinion. He tries them. It requires of us to be plain and true. The vain traveller attempts to embellish his life by quoting my Lord and the Prince and the Countess, who thus said or did to *him*. The ambitious vulgar show you their spoons and brooches and rings, and preserve their cards and compliments. The more cultivated, in their account of their own experience, cull out the pleasing, poetic circumstance; the visit to Rome, the man of genius they saw; the brilliant friend they know; still further on perhaps the gorgeous landscape, the mountain lights, the mountain thoughts they enjoyed yesterday,— and so seek to throw a romantic color over their life. But the soul that ascendeth to worship the great God is plain and true; has no rose color; no fine friends; no chivalry; no adventures; does not want admiration; dwells in the hour that now is, in the earnest experience of the common day,— by reason of the present moment and the mere trifle having become porous to thought and bibulous of the sea of light.

Converse with a mind that is grandly simple, and literature looks like word-catching. The simplest utterances are worthiest to be written, yet are they so cheap and so things of course, that in the infinite riches of the soul it is like gathering a few pebbles off the ground, or bottling a little air in a phial, when the whole earth and the whole atmosphere are ours. The mere author in such society is like a pickpocket among gentlemen, who has come in to steal a gold button or a pin. Nothing can pass there, or make you one of the circle, but the casting aside your trappings and dealing man to man in naked truth, plain confession and omniscient affirmation.

Souls such as these treat you as gods would, walk as gods in the earth, accepting without any admiration your wit, your bounty, your virtue even, say rather your act of duty, for your virtue they own as their proper blood, royal as themselves, and overroyal, and the father of the gods. But what rebuke their plain fraternal bearing casts on the mutual flat-

tery with which authors solace each other and wound themselves! These flatter not. I do not wonder that these men go to see Cromwell and Christina and Charles the II. and James I. and the Grand Turk. For they are, in their own elevation, the fellows of kings, and must feel the servile tone of conversation in the world. They must always be a godsend to princes, for they confront them, a king to a king, without ducking or concession, and give a high nature the refreshment and satisfaction of resistance, of plain humanity, of even companionship and of new ideas. They leave them wiser and superior men. Souls like these make us feel that sincerity is more excellent than flattery. Deal so plainly with man and woman as to constrain the utmost sincerity and destroy all hope of trifling with you. It is the highest compliment you can pay. Their "highest praising," said Milton, "is not flattery, and their plainest advice is a kind of praising."

Ineffable is the union of man and God in every act of the soul. The simplest person who in his integrity worships God, becomes God; yet for ever and ever the influx of this better and universal self is new and unsearchable. Ever it inspires awe and astonishment. How dear, how soothing to man, arises the idea of God, peopling the lonely place, effacing the scars of our mistakes and disappointments! When we have broken our god of tradition and ceased from our god of rhetoric, then may God fire the heart with his presence. It is the doubling of the heart itself, nay, the infinite enlargement of the heart with a power of growth to a new infinity on every side. It inspires in man an infallible trust. He has not the conviction, but the sight, that the best is the true, and may in that thought easily dismiss all particular uncertainties and fears, and adjourn to the sure revelation of time the solution of his private riddles. He is sure that his welfare is dear to the heart of being. In the presence of law to his mind he is overflowed with a reliance so universal that it sweeps away all cherished hopes and the most stable projects of mortal condition in its flood. He believes that he cannot escape from his good. The things that are really for thee gravitate to thee. You are running to seek your friend. Let your feet run, but your mind need not. If you do not

find him, will you not acquiesce that it is best you should not find him? for there is a power, which as it is in you, is in him also, and could therefore very well bring you together, if it were for the best. You are preparing with eagerness to go and render a service to which your talent and your taste invite you, the love of men and the hope of fame. Has it not occurred to you that you have no right to go, unless you are equally willing to be prevented from going? O, believe, as thou livest, that every sound that is spoken over the round world, which thou oughtest to hear, will vibrate on thine ear. Every proverb, every book, every by-word that belongs to thee for aid or comfort, shall surely come home through open or winding passages. Every friend whom not thy fantastic will but the great and tender heart in thee craveth, shall lock thee in his embrace. And this because the heart in thee is the heart of all; not a valve, not a wall, not an intersection is there anywhere in nature, but one blood rolls uninterruptedly an endless circulation through all men, as the water of the globe is all one sea, and, truly seen, its tide is one.

Let men then learn the revelation of all nature and all thought to his heart; this, namely; that the Highest dwells with him; that the sources of nature are in his own mind, if the sentiment of duty is there. But if he would know what the great God speaketh, he must "go into his closet and shut the door," as Jesus said. God will not make himself manifest to cowards. He must greatly listen to himself, withdrawing himself from all the accents of other men's devotion. Their prayers even are hurtful to him, until he have made his own. Our religion vulgarly stands on numbers of believers. Whenever the appeal is made,—no matter how indirectly,—to numbers, proclamation is then and there made that religion is not. He that finds God a sweet enveloping thought to him never counts his company. When I sit in that presence, who shall dare to come in? When I rest in perfect humility, when I burn with pure love, what can Calvin or Swedenborg say?

It makes no difference whether the appeal is to numbers or to one. The faith that stands on authority is not faith. The reliance on authority measures the decline of religion,

the withdrawal of the soul. The position men have given to Jesus, now for many centuries of history, is a position of authority. It characterizes themselves. It cannot alter the eternal facts. Great is the soul, and plain. It is no flatterer, it is no follower; it never appeals from itself. It always believes in itself. Before the immense possibilities of man all mere experience, all past biography, however spotless and sainted, shrinks away. Before that holy heaven which our presentiments foreshow us, we cannot easily praise any form of life we have seen or read of. We not only affirm that we have few great men, but, absolutely speaking, that we have none; that we have no history, no record of any character or mode of living that entirely contents us. The saints and demigods whom history worships we are constrained to accept with a grain of allowance. Though in our lonely hours we draw a new strength out of their memory, yet, pressed on our attention, as they are by the thoughtless and customary, they fatigue and invade. The soul gives itself, alone, original and pure, to the Lonely, Original and Pure, who, on that condition, gladly inhabits, leads and speaks through it. Then is it glad, young and nimble. It is not wise, but it sees through all things. It is not called religious, but it is innocent. It calls the light its own, and feels that the grass grows and the stone falls by a law inferior to, and dependent on, its nature. Behold, it saith, I am born into the great, the universal mind. I, the imperfect, adore my own Perfect. I am somehow receptive of the great soul, and thereby I do overlook the sun and the stars and feel them to be but the fair accidents and effects which change and pass. More and more the surges of everlasting nature enter into me, and I become public and human in my regards and actions. So come I to live in thoughts and act with energies which are immortal. Thus revering the soul, and learning, as the ancients said, that "its beauty is immense," man will come to see that the world is the perennial miracle which the soul worketh, and be less astonished at particular wonders; he will learn that there is no profane history; that all history is sacred; that the universe is represented in an atom, in a moment of time. He will weave no longer a spotted life of shreds and patches, but he will live with a divine unity. He

will cease from what is base and frivolous in his own life and be content with all places and any service he can render. He will calmly front the morrow in the negligency of that trust which carries God with it and so hath already the whole future in the bottom of the heart.

CIRCLES

(1841)

THE eye is the first circle; the horizon which it forms is the second; and throughout nature this primary picture is repeated without end. It is the highest emblem in the cipher of the world. St. Augustine described the nature of God as a circle whose centre was everywhere and its circumference nowhere. We are all our lifetime reading the copious sense of this first of forms. One moral we have already deduced in considering the circular or compensatory character of every human action. Another analogy we shall now trace, that every action admits of being outdone. Our life is an apprenticeship to the truth that around every circle another can be drawn; that there is no end in nature, but every end is a beginning; that there is always another dawn risen on mid-noon, and under every deep a lower deep opens.

This fact, as far as it symbolizes the moral fact of the Unattainable, the flying Perfect, around which the hands of man can never meet, at once the inspirer and the condemner of every success, may conveniently serve us to connect many illustrations of human power in every department.

There are no fixtures in nature. The universe is fluid and volatile. Permanence is but a word of degrees. Our globe seen by God is a transparent law, not a mass of facts. The law dissolves the fact and holds it fluid. Our culture is the predominance of an idea which draws after it all this train of cities and institutions. Let us rise into another idea; they will disappear. The Greek sculpture is all melted away, as if it had been statues of ice: here and there a solitary figure or fragment remaining, as we see flecks and scraps of snow left in cold dells and mountain clefts in June and July. For the genius that created it creates now some-

what else. The Greek letters last a little longer, but are already passing under the same sentence and tumbling into the inevitable pit which the creation of new thought opens for all that is old. The new continents are built out of the ruins of an old planet; the new races fed out of the decomposition of the foregoing. New arts destroy the old. See the investment of capital in aqueducts, made useless by hydraulics; fortifications, by gunpowder; roads and canals, by railways; sails, by steam; steam, by electricity.

You admire this tower of granite, weathering the hurts of so many ages. Yet a little waving hand built this huge wall, and that which builds is better than that which is built. The hand that built can topple it down much faster. Better than the hand and nimbler was the invisible thought which wrought through it; and thus ever, behind the coarse effect, is a fine cause, which, being narrowly seen, is itself the effect of a finer cause. Every thing looks permanent until its secret is known. A rich estate appears to women and children a firm and lasting fact; to a merchant, one easily created out of any materials, and easily lost. An orchard, good tillage, good grounds, seem a fixture, like a gold mine, or a river, to a citizen; but to a large farmer, not much more fixed than the state of the crop. Nature looks provokingly stable and secular, but it has a cause like all the rest; and when once I comprehend that, will these fields stretch so immovably wide, these leaves hang so individually considerable? Permanence is a word of degrees. Every thing is medial. Moons are no more bounds to spiritual power than bat-balls.

The key to every man is his thought. Sturdy and defying though he look, he has a helm which he obeys, which is the idea after which all his facts are classified. He can only be reformed by showing him a new idea which commands his own. The life of man is a self-evolving circle, which, from a ring imperceptibly small, rushes on all sides outwards to new and larger circles, and that without end. The extent to which this generation of circles, wheel without wheel, will go, depends on the force or truth of the individual soul. For it is the inert effort of each thought, having formed itself into a circular wave of circumstance, as for instance an empire, rules of an art, a local usage, a

religious rite, to heap itself on that ridge and to solidify and hem in the life. But if the soul is quick and strong it bursts over that boundary on all sides and expands another orbit on the great deep, which also runs up into a high wave, with attempt again to stop and to bind. But the heart refuses to be imprisoned; in its first and narrowest pulses it already tends outward with a vast force and to immense and innumerable expansions.

Every ultimate fact is only the first of a new series. Every general law only a particular fact of some more general law presently to disclose itself. There is no outside, no inclosing wall, no circumference to us. The man finishes his story,—how good! how final! how it puts a new face on all things! He fills the sky. Lo, on the other side rises also a man and draws a circle around the circle we had just pronounced the outline of the sphere. Then already is our first speaker not man, but only a first speaker. His only redress is forthwith to draw a circle outside of his antagonist. And so men do by themselves. The result of to-day, which haunts the mind and cannot be escaped, will presently be abridged into a word, and the principle that seemed to explain nature will itself be included as one example of a bolder generalization. In the thought of to-morrow there is a power to upheave all thy creed, all the creeds, all the literatures of the nations, and marshal thee to a heaven which no epic dream has yet depicted. Every man is not so much a workman in the world as he is a suggestion of that he should be. Men walk as prophecies of the next age.

Step by step we scale this mysterious ladder; the steps are actions, the new prospect is power. Every several result is threatened and judged by that which follows. Every one seems to be contradicted by the new; it is only limited by the new. The new statement is always hated by the old, and, to those dwelling in the old, comes like an abyss of scepticism. But the eye soon gets wonted to it, for the eye and it are effects of one cause; then its innocency and benefit appear, and presently, all its energy spent, it pales and dwindles before the revelation of the new hour.

Fear not the new generalization. Does the fact look crass and material, threatening to degrade thy theory of spirit?

Resist it not; it goes to refine and raise thy theory of matter just as much.

There are no fixtures to men, if we appeal to consciousness. Every man supposes himself not to be fully understood; and if there is any truth in him, if he rests at last on the divine soul, I see not how it can be otherwise. The last chamber, the last closet, he must feel was never opened; there is always a residuum unknown, unanalyzable. That is, every man believes that he has a greater possibility.

Our moods do not believe in each other. To-day I am full of thoughts and can write what I please. I see no reason why I should not have the same thought, the same power of expression, to-morrow. What I write, whilst I write it, seems the most natural thing in the world: but yesterday I saw a dreary vacuity in this direction in which now I see so much; and a month hence, I doubt not, I shall wonder who he was that wrote so many continuous pages. Alas for this infirm faith, this will not strenuous, this vast ebb of a vast flow! I am God in nature; I am a weed by the wall.

The continual effort to raise himself above himself, to work a pitch above his last height, betrays itself in a man's relations. We thirst for approbation, yet cannot forgive the approver. The sweet of nature is love; yet if I have a friend I am tormented by my imperfections. The love of me accuses the other party. If he were high enough to slight me, then could I love him, and rise by my affection to new heights. A man's growth is seen in the successive choirs of his friends. For every friend whom he loses for truth, he gains a better. I thought as I walked in the woods and mused on my friends, why should I play with them this game of idolatry? I know and see too well, when not voluntarily blind, the speedy limits of persons called high and worthy. Rich, noble and great they are by the liberality of our speech, but truth is sad. O blessed Spirit, whom I forsake for these, they are not thee! Every personal consideration that we allow costs us heavenly state. We sell the thrones of angels for a short and turbulent pleasure.

How often must we learn this lesson? Men cease to interest us when we find their limitations. The only sin is limitation. As soon as you once come up with a man's

limitations, it is all over with him. Has he talents? has he enterprises? has he knowledge? It boots not. Infinitely alluring and attractive was he to you yesterday, a great hope, a sea to swim in; now, you have found his shores, found it a pond, and you care not if you never see it again.

Each new step we take in thought reconciles twenty seemingly discordant facts, as expressions of one law. Aristotle and Plato are reckoned the respective heads of two schools. A wise man will see that Aristotle Platonizes. By going one step farther back in thought, discordant opinions are reconciled by being seen to be two extremes of one principle, and we can never go so far back as to preclude a still higher vision.

Beware when the great God lets loose a thinker on this planet. Then all things are at risk. It is as when a conflagration has broken out in a great city, and no man knows what is safe, or where it will end. There is not a piece of science but its flank may be turned to-morrow; there is not any literary reputation, not the so-called eternal names of fame, that may not be revised and condemned. The very hopes of man, the thoughts of his heart, the religion of nations, the manner and morals of mankind are all at the mercy of a new generalization. Generalization is always a new influx of the divinity into the mind. Hence the thrill that attends it.

Valor consists in the power of self-recovery, so that a man cannot have his flank turned, cannot be out-generalled, but put him where you will, he stands. This can only be by his preferring truth to his past apprehension of truth, and his alert acceptance of it from whatever quarter; the intrepid conviction that his laws, his relations to society, his christianity, his world, may at any time be superseded and decease.

There are degrees in idealism. We learn first to play with it academically, as the magnet was once a toy. Then we see in the heyday of youth and poetry that it may be true, that it is true in gleams and fragments. Then, its countenance waxes stern and grand, and we see that it must be true. It now shows itself ethical and practical. We learn that God is; that he is in me; and that all things are shadows of him. The idealism of Berkeley is only a crude statement

of the idealism of Jesus, and that again is a crude statement of the fact that all nature is the rapid efflux of goodness executing and organizing itself. Much more obviously is history and the state of the world at any one time directly dependent on the intellectual classification then existing in the minds of men. The things which are dear to men at this hour are so on account of the ideas which have emerged on their mental horizon, and which cause the present order of things, as a tree bears its apples. A new degree of culture would instantly revolutionize the entire system of human pursuits.

Conversation is a game of circles. In conversation we pluck up the *termini* which bound the common of silence on every side. The parties are not to be judged by the spirit they partake and even express under this Pentecost. To-morrow they will have receded from this high-water mark. To-morrow you shall find them stooping under the old pack-saddles. Yet let us enjoy the cloven flame whilst it glows on our walls. When each new speaker strikes a new light, emancipates us from the oppression of the last speaker to oppress us with the greatness and exclusiveness of his own thought, then yields us to another redeemer, we seem to recover our rights, to become men. O, what truths profound and executable only in ages and orbs, are supposed in the announcement of every truth! In common hours, society sits cold and statuesque. We all stand waiting, empty,—knowing, possibly, that we can be full, surrounded by mighty symbols which are not symbols to us, but prose and trivial toys. Then cometh the god and converts the statues into fiery men, and by a flash of his eye burns up the veil which shrouded all things, and the meaning of the very furniture, of cup and saucer, of chair and clock and tester, is manifest. The facts which loomed so large in the fogs of yesterday,—property, climate, breeding, personal beauty and the like, have strangely changed their proportions. All that we reckoned settled shakes and rattles; and literatures, cities, climates, religions, leave their foundations and dance before our eyes. And yet here again see the swift circumscription! Good as is discourse, silence is better, and shames it. The length of the discourse indicates the distance of thought betwixt the

speaker and the hearer. If they were at a perfect understanding in any part, no words would be necessary thereon. If at one in all parts, no words would be suffered.

Literature is a point outside of our hodiernal circle through which a new one may be described. The use of literature is to afford us a platform whence we may command a view of our present life, a purchase by which we may move it. We fill ourselves with ancient learning, install ourselves the best we can in Greek, in Punic, in Roman houses, only that we may wiselier see French, English and American houses and modes of living. In like manner we see literature best from the midst of wild nature, or from the din of affairs, or from a high religion. The field cannot be well seen from within the field. The astronomer must have his diameter of the earth's orbit as a base to find the parallax of any star.

Therefore we value the poet. All the argument and all the wisdom is not in the encyclopædia, or the treatise on metaphysics, or the Body of Divinity, but in the sonnet or the play. In my daily work I incline to repeat my old steps, and do not believe in remedial force, in the power of change and reform. But some Petrarch or Ariosto, filled with the new wine of his imagination, writes me an ode or a brisk romance, full of daring thought and action. He smites and arouses me with his shrill tones, breaks up my whole chain of habits, and I open my eye on my own possibilities. He claps wings to the sides of all the solid old lumber of the world, and I am capable once more of choosing a straight path in theory and practice.

We have the same need to command a view of the religion of the world. We can never see christianity from the catechism:—from the pastures, from a boat in the pond, from amidst the songs of wood-birds we possibly may. Cleansed by the elemental light and wind, steeped in the sea of beautiful forms which the field offers us, we may chance to cast a right glance back upon biography. Christianity is rightly dear to the best of mankind; yet was there never a young philosopher whose breeding had fallen into the christian church by whom that brave text of Paul's was not specially prized, "Then shall also the Son be subject unto Him who put all things under him, that God may be all in all." Let

the claims and virtues of persons be never so great and welcome, the instinct of man presses eagerly onward to the impersonal and illimitable, and gladly arms itself against the dogmatism of bigots with this generous word out of the book itself.

The natural world may be conceived of as a system of concentric circles, and we now and then detect in nature slight dislocations which apprize us that this surface on which we now stand is not fixed, but sliding. These manifold tenacious qualities, this chemistry and vegetation, these metals and animals, which seem to stand there for their own sake, are means and methods only, are words of God, and as fugitive as other words. Has the naturalist or chemist learned his craft, who has explored the gravity of atoms and the elective affinities, who has not yet discerned the deeper law whereof this is only a partial or approximate statement, namely that like draws to like, and that the goods which belong to you gravitate to you and need not be pursued with pains and cost? Yet is that statement approximate also, and not final. Omnipresence is a higher fact. Not through subtle subterranean channels need friend and fact be drawn to their counterpart, but, rightly considered, these things proceed from the eternal generation of the soul. Cause and effect are two sides of one fact.

The same law of eternal procession ranges all that we call the virtues, and extinguishes each in the light of a better. The great man will not be prudent in the popular sense; all his prudence will be so much deduction from his grandeur. But it behoves each to see, when he sacrifices prudence, to what god he devotes it; if to ease and pleasure, he had better be prudent still; if to a great trust, he can well spare his mule and panniers who has a winged chariot instead. Geoffrey draws on his boots to go through the woods, that his feet may be safer from the bite of snakes; Aaron never thinks of such a peril. In many years neither is harmed by such an accident. Yet it seems to me that with every precaution you take against such an evil you put yourself into the power of the evil. I suppose that the highest prudence is the lowest prudence. Is this too sudden a rushing from the centre to the verge of our orbit? Think

how many times we shall fall back into pitiful calculations before we take up our rest in the great sentiment, or make the verge of to-day the new centre. Besides, your bravest sentiment is familiar to the humblest men. The poor and the low have their way of expressing the last facts of philosophy as well as you. "Blessed be nothing" and "The worse things are, the better they are" are proverbs which express the transcendentalism of common life.

One man's justice is another's injustice; one man's beauty another's ugliness; one man's wisdom another's folly; as one beholds the same objects from a higher point of view. One man thinks justice consists in paying debts, and has no measure in his abhorrence of another who is very remiss in this duty and makes the creditor wait tediously. But that second man has his own way of looking at things; asks himself which debt must I pay first, the debt to the rich, or the debt to the poor? the debt of money, or the debt of thought to mankind, of genius to nature? For you, O broker, there is no other principle but arithmetic. For me, commerce is of trivial import; love, faith, truth of character, the aspiration of man, these are sacred; nor can I detach one duty, like you, from all other duties, and concentrate my forces mechanically on the payment of moneys. Let me live onward; you shall find that, though slower, the progress of my character will liquidate all these debts without injustice to higher claims. If a man should dedicate himself to the payment of notes, would not this be injustice? Owes he no debt but money? And are all claims on him to be postponed to a landlord's or a banker's?

There is no virtue which is final; all are initial. The virtues of society are vices of the saint. The terror of reform is the discovery that we must cast away our virtues, or what we have always esteemed such, into the same pit that has consumed our grosser vices.

> Forgive his crimes, forgive his virtues too,
> Those smaller faults, half converts to the right.

It is the highest power of divine moments that they abolish our contritions also. I accuse myself of sloth and unprofitableness day by day; but when these waves of God flow

into me I no longer reckon lost time. I no longer poorly compute my possible achievement by what remains to me of the month or the year; for these moments confer a sort of omnipresence and omnipotence which asks nothing of duration, but sees that the energy of the mind is commensurate with the work to be done, without time.

And thus, O circular philosopher, I hear some reader exclaim, you have arrived at a fine pyrrhonism, at an equivalence and indifferency of all actions, and would fain teach us that *if we are true,* forsooth, our crimes may be lively stones out of which we shall construct the temple of the true God.

I am not careful to justify myself. I own I am gladdened by seeing the predominance of the saccharine principle throughout vegetable nature, and not less by beholding in morals that unrestrained inundation of the principle of good into every chink and hole that selfishness has left open, yea into selfishness and sin itself; so that no evil is pure, nor hell itself without its extreme satisfactions. But lest I should mislead any when I have my own head and obey my whims, let me remind the reader that I am only an experimenter. Do not set the least value on what I do, or the least discredit on what I do not, as if I pretended to settle any thing as true or false. I unsettle all things. No facts are to me sacred; none are profane; I simply experiment, an endless seeker with no Past at my back.

Yet this incessant movement and progression which all things partake could never become sensible to us but by contrast to some principle of fixture or stability in the soul. Whilst the eternal generation of circles proceeds, the eternal generator abides. That central life is somewhat superior to creation, superior to knowledge and thought, and contains all its circles. For ever it labors to create a life and thought as large and excellent as itself; but in vain; for that which is made instructs how to make a better.

Thus there is no sleep, no pause, no preservation, but all things renew, germinate and spring. Why should we import rags and relics into the new hour? Nature abhors the old, and old age seems the only disease: all others run into this one. We call it by many names.—fever, intemperance, in-

sanity, stupidity and crime: they are all forms of old age: they are rest, conservatism, appropriation, inertia; not newness, not the way onward. We grizzle every day. I see no need of it. Whilst we converse with what is above us, we do not grow old, but grow young. Infancy, youth, receptive, aspiring, with religious eye looking upward, counts itself nothing and abandons itself to the instruction flowing from all sides. But the man and woman of seventy assume to know all; throw up their hope; renounce aspiration; accept the actual for the necessary and talk down to the young. Let them then become organs of the Holy Ghost; let them be lovers; let them behold truth; and their eyes are uplifted, their wrinkles smoothed, they are perfumed again with hope and power. This old age ought not to creep on a human mind. In nature every moment is new; the past is always swallowed and forgotten; the coming only is sacred. Nothing is secure but life, transition, the energizing spirit. No love can be bound by oath or covenant to secure it against a higher love. No truth so sublime but it may be trivial to-morrow in the light of new thoughts. People wish to be settled: only as far as they are unsettled is there any hope for them.

Life is a series of surprises. We do not guess to-day the mood, the pleasure, the power of to-morrow, when we are building up our being. Of lower states,—of acts of routine and sense, we can tell somewhat, but the masterpieces of God, the total growths and universal movements of the soul, he hideth; they are incalculable. I can know that truth is divine and helpful; but how it shall help me I can have no guess, for *so to be* is the sole inlet of *so to know*. The new position of the advancing man has all the powers of the old, yet has them all new. It carries in its bosom all the energies of the past, yet is itself an exhalation of the morning. I cast away in this new moment all my once hoarded knowledge, as vacant and vain. Now for the first time seem I to know any thing rightly. The simplest words,—we do not know what they mean except when we love and aspire.

The difference between talents and character is adroitness to keep the old and trodden round, and power and courage to make a new road to new and better goals. Char-

acter makes an overpowering present, a cheerful, determined hour, which fortifies all the company by making them see that much is possible and excellent that was not thought of. Character dulls the impression of particular events. When we see the conqueror we do not think much of any one battle or success. We see that we had exaggerated the difficulty. It was easy to him. The great man is not convulsible or tormentable. He is so much that events pass over him without much impression. People say sometimes, "See what I have overcome; see how cheerful I am; see how completely I have triumphed over these black events." Not if they still remind me of the black event,—they have not yet conquered. Is it conquest to be a gay and decorated sepulchre, or a half-crazed widow, hysterically laughing? True conquest is the causing the black event to fade and disappear as an early cloud of insignificant result in a history so large and advancing.

The one thing which we seek with insatiable desire is to forget ourselves, to be surprised out of our propriety, to lose our sempiternal memory and to do something without knowing how or why; in short to draw a new circle. Nothing great was ever achieved without enthusiasm. The way of life is wonderful. It is by abandonment. The great moments of history are the facilities of performance through the strength of ideas, as the works of genius and religion. "A man," said Oliver Cromwell, "never rises so high as when he knows not whither he is going." Dreams and drunkenness, the use of opium and alcohol are the semblance and counterfeit of this oracular genius, and hence their dangerous attraction for men. For the like reason they ask the aid of wild passions, as in gaming and war, to ape in some manner these flames and generosities of the heart.

THE POET

(1844)

A moody child and wildly wise
Pursued the game with joyful eyes,
Which chose, like meteors, their way,
And rived the dark with private ray:
They overleapt the horizon's edge,
Searched with Apollo's privilege;
Through man, and woman, and sea, and star,
Saw the dance of nature forward far;
Through worlds, and races, and terms, and times,
Saw musical order, and pairing rhymes.

Olympian bards who sung
Divine ideas below,
Which always find us young,
And always keep us so.

THOSE who are esteemed umpires of taste, are often persons who have acquired some knowledge of admired pictures or sculptures, and have an inclination for whatever is elegant; but if you inquire whether they are beautiful souls, and whether their own acts are like fair pictures, you learn that they are selfish and sensual. Their cultivation is local, as if you should rub a log of dry wood in one spot to produce fire, all the rest remaining cold. Their knowledge of the fine arts is some study of rules and particulars, or some limited judgment of color or form, which is exercised for amusement or for show. It is a proof of the shallowness of the doctrine of beauty, as it lies in the minds of our amateurs, that men seem to have lost the perception of the instant dependence of form upon soul. There is no doctrine of forms in our philosophy. We were put into our bodies, as fire is put into a pan, to be carried about; but there is no accurate adjustment between the spirit and the organ, much less is the latter the germination of the former. So in

regard to other forms, the intellectual men do not believe in any essential dependence of the material world on thought and volition. Theologians think it a pretty air-castle to talk of the spiritual meaning of a ship or a cloud, of a city or a contract, but they prefer to come again to the solid ground of historical evidence; and even the poets are contented with a civil and conformed manner of living, and to write poems from the fancy, at a safe distance from their own experience. But the highest minds of the world have never ceased to explore the double meaning, or, shall I say, the quadruple, or the centuple, or much more manifold meaning, of every sensuous fact: Orpheus, Empedocles, Heraclitus, Plato, Plutarch, Dante, Swedenborg, and the masters of sculpture, picture, and poetry. For we are not pans and barrows, nor even porters of the fire and torch-bearers, but children of the fire, made of it, and only the same divinity transmuted, and at two or three removes, when we know least about it. And this hidden truth, that the fountains whence all this river of Time, and its creatures, floweth, are intrinsically ideal and beautiful, draws us to the consideration of the nature and functions of the Poet, or the man of Beauty, to the means and materials he uses, and to the general aspect of the art in the present time.

The breadth of the problem is great, for the poet is representative. He stands among partial men for the complete man, and apprises us not of his wealth, but of the commonwealth. The young man reveres men of genius, because, to speak truly, they are more himself than he is. They receive of the soul as he also receives, but they more. Nature enhances her beauty, to the eye of loving men, from their belief that the poet is beholding her shows at the same time. He is isolated among his contemporaries, by truth and by his art, but with this consolation in his pursuits, that they will draw all men sooner or later. For all men live by truth, and stand in need of expression. In love, in art, in avarice, in politics, in labor, in games, we study to utter our painful secret. The man is only half himself, the other half is his expression.

Notwithstanding this necessity to be published, adequate expression is rare. I know not how it is that we need an

interpreter: but the great majority of men seem to be minors, who have not yet come into possession of their own, or mutes, who cannot report the conversation they have had with nature. There is no man who does not anticipate a supersensual utility in the sun, and stars, earth, and water. These stand and wait to render him a peculiar service. But there is some obstruction, or some excess of phlegm in our constitution, which does not suffer them to yield the due effect. Too feeble fall the impressions of nature on us to make us artists. Every touch should thrill. Every man should be so much an artist, that he could report in conversation what had befallen him. Yet, in our experience, the rays or appulses have sufficient force to arrive at the senses, but not enough to reach the quick, and compel the reproduction of themselves in speech. The poet is the person in whom these powers are in balance, the man without impediment, who sees and handles that which others dream of, traverses the whole scale of experience, and its representative of man, in virtue of being the largest power to receive and to impart.

For the Universe has three children, born at one time, which reappear, under different names, in every system of thought, whether they be called cause, operation, and effect; or, more poetically, Jove, Pluto, Neptune; or, theologically, the Father, the Spirit, and the Son; but which we will call here, the Knower, the Doer, and the Sayer. These stand respectively for the love of truth, for the love of good, and for the love of beauty. These three are equal. Each is that which he is essentially, so that he cannot be surmounted or analyzed, and each of these three has the power of the others latent in him, and his own patent.

The poet is the sayer, the namer, and represents beauty. He is a sovereign, and stands on the centre. For the world is not painted, or adorned, but is from the beginning beautiful; and God has not made some beautiful things, but Beauty is the creator of the universe. Therefore the poet is not any permissive potentate, but is emperor in his own right. Criticism is infested with a cant of materialism, which assumes that manual skill and activity is the first merit of all men, and disparages such as say and do not, overlooking the fact, that some men, namely, poets, are nat-

ural sayers, sent into the world to the end of expression, and confounds them with those whose province is action, but who quit it to imitate the sayers. But Homer's words are as costly and admirable to Homer, as Agamemnon's victories are to Agamemnon. The poet does not wait for the hero or the sage, but, as they act and think primarily, so he writes primarily what will and must be spoken, reckoning the others, though primaries also, yet, in respect to him, secondaries and servants; as sitters or models in the studio of a painter, or as assistants who bring building materials to an architect.

For poetry was all written before time was, and whenever we are so finely organized that we can penetrate into that region where the air is music, we hear those primal warblings, and attempt to write them down, but we lose ever and anon a word, or a verse, and substitute something of our own, and thus miswrite the poem. The men of more delicate ear write down these cadences more faithfully, and these transcripts, though imperfect, become the songs of the nations. For nature is as truly beautiful as it is good, or as it is reasonable, and must as much appear, as it must be done, or be known. Words and deeds are quite indifferent modes of the divine energy. Words are also actions, and actions are a kind of words.

The sign and credentials of the poet are, that he announces that which no man foretold. He is the true and only doctor; he knows and tells; he is the only teller of news, for he was present and privy to the appearance which he describes. He is a beholder of ideas, and an utterer of the necessary and causal. For we do not speak now of men of poetical talents, or of industry and skill in metre, but of the true poet. I took part in a conversation the other day, concerning a recent writer of lyrics, a man of subtle mind, whose head appeared to be a music-box of delicate tunes and rhythms, and whose skill, and command of language, we could not sufficiently praise. But when the question arose, whether he was not only a lyrist, but a poet, we were obliged to confess that he is plainly a contemporary, not an eternal man. He does not stand out of our low limitations, like a Chimborazo under the line, running up from the torrid base

through all the climates of the globe, with belts of the herbage of every latitude on its high and mottled sides; but this genius is the landscape-garden of a modern house, adorned with fountains and statues, with well-bred men and women standing and sitting in the walks and terraces. We hear, through all the varied music, the ground-tone of conventional life. Our poets are men of talents who sing, and not the children of music. The argument is secondary, the finish of the verses is primary.

For it is not metres, but a metre-making argument, that makes a poem,—a thought so passionate and alive, that, like the spirit of a plant or an animal, it has an architecture of its own, and adorns nature with a new thing. The thought and the form are equal in the order of time, but in the order of genesis the thought is prior to the form. The poet has a new thought: he has a whole new experience to unfold; he will tell us how it was with him, and all men will be the richer in his fortune. For, the experience of each new age requires a new confession, and the world seems always waiting for its poet, I remember, when I was young, how much I was moved one morning by tidings that genius had appeared in a youth who sat near me at table. He had left his work, and gone rambling none knew whither, and had written hundreds of lines, but could not tell whether that which was in him was therein told: he could tell nothing but that all was changed,—man, beast, heaven, earth, and sea. How gladly we listened! how credulous! Society seemed to be compromised. We sat in the aurora of a sunrise which was to put out all the stars. Boston seemed to be at twice the distance it had the night before, or was much farther than that. Rome,—what was Rome? Plutarch and Shakspeare were in the yellow leaf, and Homer no more should be heard of. It is much to know that poetry has been written this very day, under this very roof by your side. What! that wonderful spirit has not expired! these stony moments are still sparkling and animated! I had fancied that the oracles were all silent, and nature had spent her fires, and behold! all night, from every pore, these fine auroras have been streaming. Every one has some interest in the advent of the poet, and no one knows how much it may concern him.

We know that the secret of the world is profound, but who or what shall be our interpreter, we know not. A mountain ramble, a new style of face, a new person, may put the key into our hands. Of course, the value of genius to us is in the veracity of its report. Talent may frolic and juggle; genius realizes and adds. Mankind, in good earnest, have availed so far in understanding themselves and their work, that the foremost watchman on the peak announces his news. It is the truest word ever spoken, and the phrase will be the fittest, most musical, and the unerring voice of the world for that time.

All that we call sacred history attests that the birth of a poet is the principal event in chronology. Man, never so often deceived, still watches for the arrival of a brother who can hold him steady to a truth, until he has made it his own. With what joy I begin to read a poem, which I confide in as an inspiration. And now my chains are to be broken; I shall mount above these clouds and opaque airs in which I live,—opaque, though they seem transparent,—and from the heaven of truth I shall see and comprehend my relations. That will reconcile me to life, and renovate nature, to see trifles animated by a tendency, and to know what I am doing. Life will no more be a noise; now I shall see men and women, and know the signs by which they may be discerned from fools and satans. This day shall be better than my birthday: then I became an animal: now I am invited into the science of the real. Such is the hope, but the fruition is postponed. Oftener it falls, that this winged man, who will carry me into the heaven, whirls me into the clouds, then leaps and frisks about with me from cloud to cloud, still affirming that he is bound heavenward; and I, being myself a novice, and slow in perceiving that he does not know the way into the heavens, and is merely bent that I should admire his skill to rise, like a fowl or a flying fish, a little way from the ground or the water; but the all-piercing, all-feeding, and ocular air of heaven, that man shall never inhabit. I tumble down again soon into my old nooks, and lead the life of exaggerations as before, and have lost my faith in the possibility of any guide who can lead me thither where I would be.

But leaving these victims of vanity, let us, with new hope, observe how nature, by worthier impulses, has ensured the poet's fidelity to his office of announcement and affirming, namely, by the beauty of things, which becomes a new, and higher beauty, when expressed. Nature offers all her creatures to him as a picture-language. Being used as a type, a second wonderful value appears in the object, far better than its old value, as the carpenter's stretched cord, if you hold your ear close enough, is musical in the breeze.

"Things more excellent than every image," says Jamblichus, "are expressed through images." Things admit of being used as symbols, because nature is a symbol, in the whole, and in every part. Every line we can draw in the sand, has expression; and there is no body without its spirit of genius. All form is an effect of character; all condition, of the quality of life; all harmony, of health; (and for this reason, a perception of beauty should be sympathetic, or proper only to the good). The beautiful rests on the foundations of the necessary. The soul makes the body, as the wise Spenser teaches:—

> So every spirit, as it is most pure,
> And hath in it the more of heavenly light,
> So it the fairer body doth procure
> To habit in, and it more fairly dight,
> With cheerful grace and amiable sight.
> For, of the soul, the body form doth take,
> For soul is form, and doth the body make.

Here we find ourselves, suddenly, not in a critical speculation, but in a holy place, and should go very warily and reverently. We stand before the secret of the world, there where Being passes into Appearance, and Unity into Variety.

The Universe is the externization of the soul. Wherever the life is, that bursts into appearance around it. Our science is sensual, and therefore superficial. The earth, and the heavenly bodies, physics, and chemistry, we sensually treat, as if they were self-existent; but these are the retinue of that Being we have. "The mighty heaven," said Proclus, "exhibits, in its transfigurations, clear images of the splendor of intellectual perceptions; being moved in conjunction with the unapparent periods of intellectual natures." Therefore,

science always goes abreast with the just elevation of the man, keeping step with religion and metaphysics; or, the state of science is an index of our self-knowledge. Since every thing in nature answers to a moral power, if any phenomenon remains brute and dark, it is that the corresponding faculty in the observer is not yet active.

No wonder, then, if these waters be so deep, that we hover over them with a religious regard. The beauty of the fable proves the importance of the sense; to the poet, and to all others; or if you please, every man is so far a poet as to be susceptible of these enchantments of nature: for all men have the thoughts whereof the universe is the celebration. I find that the fascination resides in the symbol. Who loves nature? Who does not? Is it only poets, and men of leisure and cultivation, who live with her? No; but also hunters, farmers, grooms, and butchers, though they express their affection in their choice of life, and not in their choice of words. The writer wonders what the coachman or the hunter values in riding, in horses, and dogs. It is not superficial qualities. When you talk with him, he holds these at as slight a rate as you. His worship is sympathetic; he has no definitions, but he is commanded in nature, by the living power which he feels to be there present. No imitation, or playing of these things, would content him; he loves the earnest of the northwind, of rain, of stone, and wood, and iron. A beauty not explicable, is dearer than a beauty which we can see to the end of. It is nature the symbol, nature certifying the supernatural, body overflowed by life, which he worships, with coarse, but sincere rites.

The inwardness and mystery of this attachment, drives men of every class to the use of emblems. The schools of poets, and philosophers, are not more intoxicated with their symbols, than the populace with theirs. In our political parties, compute the power of badges and emblems. See the great ball which they roll from Baltimore to Bunker Hill! In the political processions, Lowell goes in a loom, and Lynn in a shoe, and Salem in a ship. Witness the cider-barrel, the log cabin, the hickory-stick, the palmetto, and all the cognizances of party. See the power of national emblems. Some stars, lilies, leopards, a crescent, a lion, an eagle, or

other figure, which came into credit God knows how, on an old rag of bunting, blowing in the wind, on a fort, at the ends of the earth, shall make the blood tingle under the rudest, or the most conventional exterior. The people fancy they hate poetry, and they are all poets and mystics!

Beyond this universality of the symbolic language, we are apprised of the divineness of this superior use of things, whereby the world is a temple, whose walls are covered with emblems, pictures, and commandments of the Deity, in this, that there is no fact in nature which does not carry the whole sense of nature; and the distinctions which we make in events, and in affairs, of low and high, honest and base, disappear when nature is used as a symbol. Thought makes every thing fit for use. The vocabulary of an omniscient man would embrace words and images excluded from polite conversation. What would be base, or even obscene, to the obscene, becomes illustrious, spoken in a new connection of thought. The piety of the Hebrew prophets purges their grossness. The circumcision is an example of the power of poetry to raise the low and offensive. Small and mean things serve as well as great symbols. The meaner the type by which a law is expressed, the more pungent it is, and the more lasting in the memories of men: just as we choose the smallest box, or case, in which any needful utensil can be carried. Bare lists of words are found suggestive, to an imaginative and excited mind; as it is related of Lord Chatham, that he was accustomed to read in Bailey's Dictionary, when he was preparing to speak in Parliament. The poorest experience is rich enough for all the purposes of expressing thought. Why covet a knowledge of new facts? Day and night, house and garden, a few books, a few actions, serve us as well as would all trades and all spectacles. We are far from having exhausted the significance of the few symbols we use. We can come to use them yet with a terrible simplicity. It does not need that a poem should be long. Every word was once a poem. Every new relation is a new word. Also, we use defects and deformities to a sacred purpose, so expressing our sense that the evils of the world are such only to the evil eye. In the old mythology, mythologists observe, defects are ascribed to divine natures, as lame-

ness to Vulcan, blindness to Cupid, and the like, to signify exuberances.

For, as it is dislocation and detachment from the life of God, that makes things ugly, the poet, who re-attaches things to nature and the Whole,—re-attaching even artificial things and violations of nature, to nature, by a deeper insight—disposes very easily of the most disagreeable facts. Readers of poetry see the factory-village, and the railway, and fancy that the poetry of the landscape is broken up by these; for these works of art are not yet consecrated in their readings; but the poet sees them fall within the great Order not less than the bee-hive, or the spider's geometrical web. Nature adopts them very fast into her vital circles, and the gliding train of cars she loves like her own. Besides, in a centred mind, it signifies nothing how many mechanical inventions you exhibit. Though you add millions, and never so surprising, the fact of mechanics has not gained a grain's weight. The spiritual fact remains unalterable, by many or by few particulars; as no mountain is of any appreciable height to break the curve of the sphere. A shrewd country-boy goes to the city for the first time, and the complacent citizen is not satisfied with his little wonder. It is not that he does not see all the fine houses, and know that he never saw such before, but he disposes of them as easily as the poet finds place for the railway. The chief value of the new fact, is to enhance the great and constant fact of Life, which can dwarf any and every circumstance, and to which the belt of wampum, and the commerce of America, are alike.

The world being thus put under the mind for verb and noun, the poet is he who can articulate it. For, though life is great, and fascinates, and absorbs,—and though all men are intelligent of the symbols through which it is named,—yet they cannot originally use them. We are symbols, and inhabit symbols; workman, work, and tools, words and things, birth and death, all are emblems; but we sympathize with the symbols, and, being infatuated with the economical uses of things, we do not know that they are thoughts. The poet, by an ulterior intellectual perception, gives them a power which makes their old use forgotten, and puts eyes, and a tongue into every dumb and inanimate object. He per-

ceives the independence of the thought on the symbol, the stability of the thought, the accidency and fugacity of the symbol. As the eyes of Lyncæus were said to see through the earth, so the poet turns the world to glass, and shows us all things in their right series and procession. For, through that better perception, he stands one step nearer to things, and sees the flowing or metamorphosis; perceives that thought is multiform; that within the form of every creature is a force impelling it to ascend into a higher form; and, following with his eyes the life, uses the forms which express that life, and so his speech flows with the flowing of nature. All the facts of the animal economy, sex, nutriment, gestation, birth, growth, are symbols of the passage of the world into the soul of man, to suffer there a change, and reappear a new and higher fact. He uses forms according to the life, and not according to the form. This is true science. The poet alone knows astronomy, chemistry, vegetation, and animation, for he does not stop at these facts, but employs them as signs. He knows why the plain, or meadow of space, was strown with these flowers we call suns, and moons, and stars; why the great deep is adorned with animals, with men, and gods; for, in every word he speaks he rides on them as the horses of thought.

By virtue of this science the poet is the Namer, or Language-maker, naming things sometimes after their appearance, sometimes after their essence, and giving to every one its own name and not another's, thereby rejoicing the intellect, which delights in detachment or boundary. The poets made all the words, and therefore language is the archives of history, and, if we must say it, a sort of tomb of the muses. For, though the origin of most of our words is forgotten, each word was at first a stroke of genius, and obtained currency, because for the moment it symbolized the world to the first speaker and to the hearer. The etymologist finds the deadest word to have been once a brilliant picture. Language is fossil poetry. As the limestone of the continent consists of infinite masses of the shells of animalcules, so language is made up of images, or tropes, which now, in their secondary use, have long ceased to remind us of their poetic origin. But the poet names the thing because

he sees it, or comes one step nearer to it than any other. This expression or naming, is not art, but a second nature, grown out of the first, as a leaf out of a tree. What we call nature, is a certain self-regulated motion, or change; and nature does all things by her own hands, and does not leave another to baptize her, but baptizes herself; and this through the metamorphosis again. I remember that a certain poet described it to me thus:

Genius is the activity which repairs the decays of things, whether wholly or partly of a material and finite kind. Nature through all her kingdoms, insures herself. Nobody cares for planting the poor fungus: so she shakes down from the gills of one agaric countless spores, any one of which, being preserved, transmits new billions of spores to-morrow or next day. The new agaric of this hour has a chance which the old one had not. This atom of seed is thrown into a new place, not subject to the accidents which destroyed its parent two rods off. She makes a man; and having brought him to ripe age, she will no longer run the risk of losing this wonder at a blow, but she detaches from him a new self, that the kind may be safe from accidents to which the individual is exposed. So when the soul of the poet has come to ripeness of thought she detaches and sends away from it its poems or songs,—a fearless, sleepless, deathless progeny, which is not exposed to the accidents of the weary kingdom of time: a fearless, vivacious offspring, clad with wings (such was the virtue of the soul out of which they came), which carry them fast and far, and infix them irrecoverably into the hearts of men. These wings are the beauty of the poet's soul. The songs, thus flying immortal from their mortal parent, are pursued by clamorous flights of censures, which swarm in far greater numbers, and threaten to devour them; but these last are not winged. At the end of a very short leap they fall plump down, and rot, having received from the souls out of which they came no beautiful wings. But the melodies of the poet ascend, and leap, and pierce into the deeps of infinite time.

So far the bard taught me, using his freer speech. But nature has a higher end, in the production of new individuals,

than security, namely, *ascension,* or the passage of the soul into higher forms. I knew, in my younger days, the sculptor who made the statue of the youth which stands in the public garden. He was, as I remember, unable to tell directly, what made him happy, or unhappy, but by wonderful indirections he could tell. He rose one day, according to his habit, before the dawn, and saw the morning break, grand as the eternity out of which it came, and, for many days after, he strove to express this tranquillity, and lo! his chisel had fashioned out of marble the form of a beautiful youth, Phosphorus, whose aspect is such, that, it is said, all persons who look on it become silent. The poet also resigns himself to his mood, and that thought which agitated him is expressed, but *alter idem* in a manner totally new. The expression is organic, or, the new type which things themselves take when liberated. As, in the sun, objects paint their images on the retina of the eye, so they, sharing the aspiration of the whole universe, tend to paint a far more delicate copy of their essence in his mind. Like the metamorphosis of things into higher organic forms, is their change into melodies. Over every thing stands its dæmon, or soul, and, as the form of the thing is reflected by the eye, so the soul of the thing is reflected by a melody. The sea, the mountain-ridge, Niagara, and every flower-bed, pre-exist, or super-exist, in pre-cantations, which sail like odors in the air, and when any man goes by with an ear sufficiently fine, he overhears them, and endeavors to write down the notes, without diluting or depraving them. And herein is the legitimation of criticism, in the mind's faith, that the poems are a corrupt version of some text in nature, with which they ought to be made to tally. A rhyme in one of our sonnets should not be less pleasing than the iterated nodes of a sea-shell, or the resembling difference of a group of flowers. The pairing of the birds is an idyl, not tedious as our idyls are; a tempest is a rough ode, without falsehood or rant: a summer, with its harvest sown, reaped, and stored, is an epic song, subordinating how many admirably executed parts. Why should not the symmetry and truth that modulate these, glide into our spirits, and we participate the invention of nature?

This insight, which expresses itself by what is called Imagination, is a very high sort of seeing, which does not come by study, but by the intellect being where and what it sees, by sharing the path, or circuit of things through forms, and making them translucid to others. The path of things is silent. Will they suffer a speaker to go with them? A spy they will not suffer; a lover, a poet, is the transcendency of their own nature,—him they will suffer. The condition of true naming, on the poet's part, is his resigning himself to the divine *aura* which breathes through forms, and accompanying that.

It is a secret which every intellectual man quickly learns, that, beyond the energy of his possessed and conscious intellect, he is capable of a new energy (as of an intellect doubled on itself), by abandonment to the nature of things; that, beside his privacy of power as an individual man, there is a great public power, on which he can draw, by unlocking, at all risks, his human doors, and suffering the ethereal tides to roll and circulate through him: then he is caught up into the life of the Universe, his speech is thunder, his thought is law, and his words are universally intelligible as the plants and animals. The poet knows that he speaks adequately, then, only when he speaks somewhat wildly, or, "with the flower of the mind;" not with the intellect, used as an organ, but with the intellect released from all service, and suffered to take its direction from its celestial life; or, as the ancients were wont to express themselves, not with intellect alone, but with the intellect inebriated by nectar. As the traveller who has lost his way, throws his reins on his horse's neck, and trusts to the instinct of the animal to find his road, so must we do with the divine animal who carries us through this world. For if in any manner we can stimulate this instinct, new passages are opened for us into nature, the mind flows into and through things hardest and highest, and the metamorphosis is possible.

This is the reason why bards love wine, mead, narcotics, coffee, tea, opium, the fumes of sandalwood and tobacco, or whatever other species of animal exhilaration. All men avail themselves of such means as they can, to add this extraordinary power to their normal powers; and to this end they

prize conversation, music, pictures, sculpture, dancing, theatres, travelling, war, mobs, fires, gaming, politics, or love, or science, or animal intoxication, which are several coarser or finer *quasi*-mechanical substitutes for the true nectar, which is the ravishment of the intellect by coming nearer to the fact. These are auxiliaries to the centrifugal tendency of a man, to his passage out into free space, and they help him to escape the custody of that body in which he is pent up, and of that jail-yard of individual relations in which he is enclosed. Hence a great number of such as were professionally expressors of Beauty, as painters, poets, musicians, and actors, have been more than others wont to lead a life of pleasure and indulgence; all but the few who received the true nectar; and, as it was a spurious mode of obtaining freedom, an emancipation not into the heavens, but into the freedom of baser places, they were punished for that advantage they won, by a dissipation and deterioration. But never can any advantage be taken of nature by a trick. The spirit of the world, the great calm presence of the creator, comes not forth to the sorceries of opium or of wine. The sublime vision comes to the pure and simple soul in a clean and chaste body. That is not an inspiration which we owe to narcotics, but some counterfeit excitement and fury. Milton says, that the lyric poet may drink wine and live generously, but the epic poet, he who shall sing of the gods, and their descent unto men, must drink water out of a wooden bowl.

For poetry is not "Devil's wine," but God's wine. It is with this as it is with toys. We fill the hands and nurseries of our children with all manner of dolls, drums, and horses, withdrawing their eyes from the plain face and sufficing object of nature, the sun, and moon, the animals, the water, and stones, which should be their toys. So the poet's habit of living should be set on a key so low and plain, that the common influences should delight him. His cheerfulness should be the gift of the sunlight; the air should suffice for his inspiration, and he should be tipsy with water. That spirit which suffices quiet hearts, which seems to come forth to such from every dry knoll of sere grass, from every pine-stump, and half-imbedded stone, on which the dull March sun shines, comes forth to the poor and hungry, and such as are

of simple taste. If thou fill thy brain with Boston and New York, with fashion and covetousness, and wilt stimulate thy jaded senses with wine and French coffee, thou shalt find no radiance of wisdom in the lonely waste of the pinewoods.

If the imagination intoxicates the poet, it is not inactive in other men. The metamorphosis excites in the beholder an emotion of joy.

The use of symbols has a certain power of emancipation and exhilaration for all men. We seem to be touched by a wand, which makes us dance and run about happily, like children. We are like persons who come out of a cave or cellar into the open air. This is the effect on us of tropes, fables, oracles, and all poetic forms. Poets are thus liberating gods. Men have really got a new sense, and found within their world, another world or nest of worlds; for the metamorphosis once seen, we divine that it does not stop. I will not now consider how much this makes the charm of algebra and the mathematics, which also have their tropes, but it is felt in every definition; as, when Aristotle defines *space* to be an immovable vessel, in which things are contained;—or, when Plato defines a *line* to be a flowing point; or, *figure* to be a bound of solid; and many the like. What a joyful sense of freedom we have, when Vitruvius announces the old opinion of artists, that no architect can build any house well, who does not know something of anatomy. When Socrates, in Charmides, tells us that the soul is cured of its maladies by certain incantations, and that these incantations are beautiful reasons, from which temperance is generated in souls; when Plato calls the world an animal; and Timæus affirms that the plants also are animals; or affirms a man to be a heavenly tree, growing with his root, which is his head, upward; and, as George Chapman, following him, writes,—

> So in our tree of man, whose nervie root
> Springs in his top;

when Orpheus speaks of hoariness as "that white flower which marks extreme old age;" when Proclus calls the universe the statue of the intellect; when Chaucer, in his praise of "Gentilesse," compares good blood in mean condition to

fire, which, though carried to the darkest house betwixt this and the mount of Caucasus, will yet hold its natural office, and burn as bright as if twenty thousand men did it behold; when John saw, in the apocalypse, the ruin of the world through evil, and the stars fall from heaven, as the figtree casteth her untimely fruit; when Æsop reports the whole catalogue of common daily relations through the masquerade of birds and beasts;—we take the cheerful hint of the immortality of our essence, and its versatile habit and escapes, as when the gypsies say, "it is vain to hang them, they cannot die."

The poets are thus liberating gods. The ancient British bards had for the title of their order, "Those who are free throughout the world." They are free, and they make free. An imaginative book renders us much more service at first, by stimulating us through its tropes, than afterward, when we arrive at the precise sense of the author. I think nothing is of any value in books, excepting the transcendental and extraordinary. If a man is inflamed and carried away by his thought, to that degree that he forgets the authors and the public, and heeds only this one dream, which holds him like an insanity, let me read his paper, and you may have all the arguments and histories and criticism. All the value which attaches to Pythagoras, Paracelsus, Cornelius Agrippa, Cardan, Kepler, Swedenborg, Schelling, Oken, or any other who introduces questionable facts into his cosmogony, as angels, devils, magic, astrology, palmistry, mesmerism, and so on, is the certificate we have of departure from routine, and that here is a new witness. That also is the best success in conversation, the magic of liberty, which puts the world like a ball, in our hands. How cheap even the liberty then seems; how mean to study, when an emotion communicates to the intellect the power to sap and upheave nature: how great the perspective! nations, times, systems, enter and disappear like threads in tapestry of large figure and many colors; dream delivers us to dream, and, while the drunkenness lasts, we will sell our bed, our philosophy, our religion, in our opulence.

There is good reason why we should prize this liberation. The fate of the poor shepherd, who, blinded and lost in the

snow-storm, perishes in a drift within a few feet of his cottage door, is an emblem of the state of man. On the brink of the waters of life and truth, we are miserably dying. The inaccessibleness of every thought but that we are in, is wonderful. What if you come near to it,—you are as remote, when you are nearest, as when you are farthest. Every thought is also a prison; every heaven is also a prison. Therefore we love the poet, the inventor, who in any form, whether in an ode, or in an action, or in looks and behavior, has yielded us a new thought. He unlocks our chains, and admits us to a new scene.

This emancipation is dear to all men, and the power to impart it, as it must come from greater depth and scope of thought, is a measure of intellect. Therefore all books of the imagination endure, all which ascend to that truth, that the writer sees nature beneath him, and uses it as his exponent. Every verse or sentence, possessing this virtue, will take care of its own immortality. The religions of the world are the ejaculations of a few imaginative men.

But the quality of the imagination is to flow, and not to freeze. The poet did not stop at the color, or the form, but read their meaning; neither may he rest in this meaning; but he makes the same objects exponents of his new thought. Here is the difference betwixt the poet and the mystic, that the last nails a symbol to one sense, which was a true sense for a moment, but soon becomes old and false. For all symbols are fluxional; all language is vehicular and transitive, and is good, as ferries and horses are, for conveyance, not as farms and houses are, for homestead. Mysticism consists in the mistake of an accidental and individual symbol for an universal one. The morning-redness happens to be the favorite meteor to the eyes of Jacob Behman, and comes to stand to him for truth and faith; and he believes should stand for the same realities to every reader. But the first reader prefers as naturally the symbol of a mother and child, or a gardener and his bulb, or a jeweller polishing a gem. Either of these, or of a myriad more, are equally good to the person to whom they are significant. Only they must be held lightly, and be very willingly translated into the equivalent terms which others use. And the mystic must be steadily

told,—All that you say is just as true without the tedious use of that symbol as with it. Let us have a little algebra, instead of this trite rhetoric,—universal signs, instead of these village symbols,—and we shall both be gainers. The history of hierarchies seems to show, that all religious error consisted in making the symbol too stark and solid, and, at last, nothing but an excess of the organ of language.

Swedenborg, of all men in the recent ages, stands eminently for the translator of nature into thought. I do not know the man in history to whom things stood so uniformly for words. Before him the metamorphosis continually plays. Every thing on which his eye rests, obeys the impulses of moral nature. The figs become grapes whilst he eats them. When some of his angels affirmed a truth, the laurel twig which they held blossomed in their hands. The noise which, at a distance, appeared like gnashing and thumping, on coming nearer was found to be the voice of disputants. The men, in one of his visions, seen in heavenly light, appeared like dragons, and seemed in darkness: but, to each other, they appeared as men, and, when the light from heaven shone into their cabin, they complained of the darkness, and were compelled to shut the window that they might see.

There was this perception in him, which makes the poet or seer, an object of awe and terror, namely, that the same man, or society of men, may wear one aspect to themselves and their companions, and a different aspect to higher intelligences. Certain priests, whom he describes as conversing very learnedly together, appeared to the children, who were at some distance, like dead horses: and many the like misappearances. And instantly the mind inquires, whether these fishes under the bridge, yonder oxen in the pasture, those dogs in the yard, are immutably fishes, oxen, and dogs, or only so appear to me, and perchance to themselves appear upright men; and whether I appear as a man to all eyes. The Brahmins and Pythagoras propounded the same question, and if any poet has witnessed the transformation, he doubtless found it in harmony with various experiences. We have all seen changes as considerable in wheat and caterpillars. He is the poet, and shall draw us with love and

terror, who sees, through the flowing vest, the firm nature, and can declare it.

I look in vain for the poet whom I describe. We do not, with sufficient plainness, or sufficient profoundness, address ourselves to life, nor dare we chant our own times and social circumstance. If we filled the day with bravery, we should not shrink from celebrating it. Time and nature yield us many gifts, but not yet the timely man, the new religion, the reconciler, whom all things await. Dante's praise is, that he dared to write his autobiography in colossal cipher, or into universality. We have yet had no genius in America, with tyrannous eye, which knew the value of our incomparable materials, and saw, in the barbarism and materialism of the times, another carnival of the same gods whose picture he so much admires in Homer; then in the middle age; then in Calvinism. Banks and tariffs, the newspaper and caucus, methodism and unitarianism, are flat and dull to dull people, but rest on the same foundations of wonder as the town of Troy, and the temple of Delphos, and are as swiftly passing away. Our logrolling, our stumps and their politics, our fisheries, our Negroes, and Indians, our boats, and our repudiations, the wrath of rogues, and the pusillanimity of honest men, the northern trade, the southern planting, the western clearing, Oregon, and Texas, are yet unsung. Yet America is a poem in our eyes; its ample geography dazzles the imagination, and it will not wait long for metres. If I have not found that excellent combination of gifts in my countrymen which I seek, neither could I aid myself to fix the idea of the poet by reading now and then in Chalmers's collection of five centuries of English poets. These are wits, more than poets, though there have been poets among them. But when we adhere to the ideal of the poet, we have our difficulties even with Milton and Homer. Milton is too literary, and Homer too literal and historical.

But I am not wise enough for a national criticism, and must see the old largeness a little longer, to discharge my errand from the muse to the poet concerning his art.

Art is the path of the creator to his work. The paths, or methods, are ideal and eternal, though few men ever see them, not the artist himself for years, or for a lifetime, un-

less he come into the conditions. The painter, the sculptor, the composer, the epic rhapsodist, the orator, all partake one desire, namely, to express themselves symmetrically and abundantly, not dwarfishly and fragmentarily. They found or put themselves in certain conditions, as, the painter and sculptor before some impressive human figures; the orator, into the assembly of the people; and the others, in such scenes as each has found exciting to his intellect; and each presently feels the new desire. He hears a voice, he sees a beckoning. Then he is apprised, with wonder, what herds of dæmons hem him in. He can no more rest; he says, with the old painter, "By God, it is in me, and must go forth of me." He pursues a beauty, half seen, which flies before him. The poet pours out verses in every solitude. Most of the things he says are conventional, no doubt; but by and by he says something which is original and beautiful. That charms him. He would say nothing else but such things. In our way of talking, we say, "That is yours, this is mine;" but the poet knows well that it is not his; that it is as strange and beautiful to him as to you; he would fain hear the like eloquence at length. Once having tasted this immortal ichor, he cannot have enough of it, and, as an admirable creative power exists in these intellections, it is of the last importance that these things get spoken. What a little of all we know is said! What drops of all the sea of our science are baled up! and by what accident it is that these are exposed, when so many secrets sleep in nature! Hence the necessity of speech and song; hence these throbs and heart-beatings in the orator, at the door of the assembly, to the end, namely, that thought may be ejaculated as Logos, or Word.

Doubt not, O poet, but persist. Say, "It is in me, and shall out." Stand there, balked and dumb, stuttering and stammering, hissed and hooted, stand and strive, until, at last, rage draw out of thee that *dream*-power which every night shows thee is thine own; a power transcending all limit and privacy, and by virtue of which a man is the conductor of the whole river of electricity. Nothing walks, or creeps, or grows, or exists, which must not in turn arise and walk before him as exponent of his meaning. Comes he to that power, his genius is no longer exhaustible. All the creatures,

by pairs and by tribes, pour into his mind as into a Noah's ark, to come forth again to people a new world. This is like the stock of air for our respiration, or for the combustion of our fireplace, not a measure of gallons, but the entire atmosphere if wanted. And therefore the rich poets, as Homer, Chaucer, Shakspeare, and Raphael, have obviously no limits to their works, except the limits of their lifetime, and resemble a mirror carried through the street, ready to render an image of every created thing.

O poet! a new nobility is conferred in groves and pastures, and not in castles, or by the sword-blade, any longer. The conditions are hard, but equal. Thou shalt leave the world, and know the muse only. Thou shalt not know any longer the times, customs, graces, politics, or opinions of men, but shalt take all from the muse. For the time of towns is tolled from the world by funereal chimes, but in nature the universal hours are counted by succeeding tribes of animals and plants, and by growth of joy on joy. God wills also that thou abdicate a manifold and duplex life, and that thou be content that others speak for thee. Others shall be thy gentlemen, and shall represent all courtesy and worldly life for thee; others shall do the great and resounding actions also. Thou shalt lie close hid with nature, and canst not be afforded to the Capitol or the Exchange. The world is full of renunciations and apprenticeships, and this is thine: thou must pass for a fool and a churl for a long season. This is the screen and sheath in which Pan has protected his well-beloved flower, and thou shalt be known only to thine own, and they shall console thee with tenderest love. And thou shalt not be able to rehearse the names of thy friends in thy verse, for an old shame before the holy ideal. And this is the reward: that the ideal shall be real to thee, and the impressions of the actual world shall fall like summer rain, copious, but not troublesome, to thy invulnerable essence. Thou shalt have the whole land for thy park and manor, the sea for thy bath and navigation, without tax and without envy; the woods and the rivers thou shalt own; and thou shalt possess that wherein others are only tenants and boarders. Thou true land-lord! sea-lord! air-lord! Wherever snow falls, or water flows, or birds fly, wherever day and night meet in twilight,

wherever the blue heaven is hung by clouds, or sown with stars, wherever are forms with transparent boundaries, wherever are outlets into celestial space, wherever is danger, and awe, and love, there is Beauty, plenteous as rain, shed for thee, and though thou shouldest walk the world over, thou shalt not be able to find a condition inopportune or ignoble.

CHARACTER

(1844)

The sun set; but set not his hope:
Stars rose; his faith was earlier up:
Fixed on the enormous galaxy,
Deeper and older seemed his eye:
And matched his sufferance sublime
The taciturnity of time.
He spoke, and words more soft than rain
Brought the Age of Gold again:
His action won such reverence sweet,
As hid all measure of the feat.

Work of his hand
He nor commends nor grieves:
Pleads for itself the fact;
As unrepenting Nature leaves
Her every act.

I HAVE read that those who listened to Lord Chatham felt that there was something finer in the man, than anything which he said. It has been complained of our brilliant English historian of the French Revolution, that when he has told all his facts about Mirabeau, they do not justify his estimate of his genius. The Gracchi, Agis, Cleomenes, and others of Plutarch's heroes, do not in the record of facts equal their own fame. Sir Philip Sidney, the Earl of Essex, Sir Walter Raleigh, are men of great figure, and of few deeds. We cannot find the smallest part of the personal weight of Washington, in the narrative of his exploits. The authority of the name of Schiller is too great for his books. This inequality of the reputation to the works or the anecdotes is not accounted for by saying that the reverberation is longer than the thunder-clap; but somewhat resided in these men which begot an expectation that outran all their performance. The largest part of their power was

latent. This is that which we call Character,—a reserved force which acts directly by presence, and without means. It is conceived of as a certain undemonstrable force, a Familiar or Genius, by whose impulses the man is guided, but whose counsels he cannot impart; which is company for him, so that such men are often solitary, or if they chance to be social, do not need society, but can entertain themselves very well alone. The purest literary talent appears at one time great, at another time small, but character is of a stellar and undiminishable greatness. What others effect by talent or by eloquence this man accomplishes by some magnetism. "Half his strength he put not forth." His victories are by demonstration of superiority, and not by crossing of bayonets. He conquers, because his arrival alters the face of affairs. "'O Iole! how did you know that Hercules was a god?' 'Because,' answered Iole, 'I was content the moment my eyes fell on him. When I beheld Theseus, I desired that I might see him offer battle, or at least guide his horses in the chariot-race; but Hercules did not wait for a contest; he conquered whether he stood, or walked, or sat, or whatever thing he did.'" Man, ordinarily a pendant to events, only half attached, and that awkwardly, to the world he lives in, in these examples appears to share the life of things, and to be an expression of the same laws which control the tides and the sun, numbers and quantities.

But to use a more modest illustration, and nearer home, I observe, that in our political elections, where this element, if it appears at all, can only occur in its coarsest form, we sufficiently understand its incomparable rate. The people know that they need in their representative much more than talent, namely, the power to make his talent trusted. They cannot come at their ends by sending to Congress a learned, acute, and fluent speaker, if he be not one, who, before he was appointed by the people to represent them, was appointed by Almighty God to stand for a fact,—invincibly persuaded of that fact in himself,—so that the most confident and the most violent persons learn that here is resistance on which both impudence and terror are wasted, namely, faith in a fact. The men who carry their points do not need to inquire of their constituents what they should

say, but are themselves the country which they represent: nowhere are its emotions or opinions so instant and true as in them; nowhere so pure from a selfish infusion. The constituency at home hearkens to their words, watches the color of their cheek, and therein, as in a glass, dresses its own. Our public assemblies are pretty good tests of manly force. Our frank countrymen of the west and south have a taste for character, and like to know whether the New Englander is a substantial man, or whether the hand can pass through him.

The same motive force appears in trade. There are geniuses in trade, as well as in war, or the state, or letters; and the reason why this or that man is fortunate, is not to be told. It lies in the man: that is all anybody can tell you about it. See him, and you will know as easily why he succeeds, as, if you see Napoleon, you would comprehend his fortune. In the new objects we recognize the old game, the habit of fronting the fact, and not dealing with it at second-hand, through the perceptions of somebody else. Nature seems to authorize trade, as soon as you see the natural merchant, who appears not so much a private agent, as her factor and Minister of Commerce. His natural probity combines with his insight into the fabric of society, to put him above tricks, and he communicates to all his own faith, that contracts are of no private interpretation. The habit of his mind is a reference to standards of natural equity and public advantage; and he inspires respect, and the wish to deal with him, both for the quiet spirit of honor which attends him, and for the intellectual pastime which the spectacle of so much ability affords. This immensely stretched trade, which makes the capes of the Southern Ocean his wharves, and the Atlantic Sea his familiar port, centres in his brain only; and nobody in the universe can make his place good. In his parlor, I see very well that he has been at hard work this morning, with that knitted brow, and that settled humor, which all his desire to be courteous cannot shake off. I see plainly how many firm acts have been done; how many valiant *noes* have this day been spoken, when others would have uttered ruinous *yeas*. I see, with the pride of art, and skill of masterly arithmetic and power of remote combination, the consciousness of being

an agent and playfellow of the original laws of the world. He too believes that none can supply him, and that a man must be born to trade, or he cannot learn it.

This virtue draws the mind more, when it appears in action to ends not so mixed. It works with most energy in the smallest companies and in private relations. In all cases, it is an extraordinary and incomputable agent. The excess of physical strength is paralyzed by it. Higher natures overpower lower ones by affecting them with a certain sleep. The faculties are locked up, and offer no resistance. Perhaps that is the universal law. When the high cannot bring up the low to itself, it benumbs it, as man charms down the resistance of the lower animals. Men exert on each other a similar occult power. How often has the influence of a true master realized all the tales of magic! A river of command seemed to run down from his eyes into all those who beheld him, a torrent of strong sad light, like an Ohio or Danube, which pervaded them with his thoughts, and colored all events with the hue of his mind. "What means did you employ?" was the question asked of the wife of Concini, in regard to her treatment of Mary of Medici; and the answer was, "Only that influence which every strong mind has over a weak one." Cannot Cæsar in irons shuffle off the irons, and transfer them to the person of Hippo or Thraso the turnkey? Is an iron handcuff so immutable a bond? Suppose a slaver on the coast of Guinea should take on board a gang of negroes, which should contain persons of the stamp of Toussaint L'Ouverture: or, let us fancy, under these swarthy masks he has a gang of Washingtons in chains. When they arrive at Cuba, will the relative order of the ship's company be the same? Is there nothing but rope and iron? Is there no love, no reverence? Is there never a glimpse of right in a poor slave-captain's mind; and cannot these be supposed available to break, or elude, or in any manner overmatch the tension of an inch or two of iron ring?

This is a natural power, like light and heat, and all nature coöperates with it. The reason why we feel one man's presence, and do not feel another's, is as simple as gravity. Truth is the summit of being: justice is the application of it to

affairs. All individual natures stand in a scale, according to the purity of this element in them. The will of the pure runs down from them into other natures, as water runs down from a higher into a lower vessel. This natural force is no more to be withstood, than any other natural force. We can drive a stone upward for a moment into the air, but it is yet true that all stones will forever fall; and whatever instances can be quoted of unpunished theft, or of a lie which somebody credited, justice must prevail, and it is the privilege of truth to make itself believed. Character is this moral order seen through the medium of an individual nature. An individual is an encloser. Time and space, liberty and necessity, truth and thought, are left at large no longer. Now, the universe is a close or pound. All things exist in the man tinged with the manners of his soul. With what quality is in him, he infuses all nature that he can reach; nor does he tend to lose himself in vastness, but, at how long a curve soever, all his regards return into his own good at last. He animates all he can, and he sees only what he animates. He encloses the world, as the patriot does his country, as a material basis for his character, and a theatre for action. A healthy soul stands united with the Just and the True, as the magnet arranges itself with the pole, so that he stands to all beholders like a transparent object betwixt them and the sun, and whoso journeys towards the sun, journeys towards that person. He is thus the medium of the highest influence to all who are not on the same level. Thus men of character are the conscience of the society to which they belong.

The natural measure of this power is the resistance of circumstances. Impure men consider life as it is reflected in opinions, events, and persons. They cannot see the action, until it is done. Yet its moral element pre-existed in the actor, and its quality as right or wrong, it was easy to predict. Everything in nature is bipolar, or has a positive and negative pole. There is a male and a female, a spirit and a fact, a north and a south. Spirit is the positive, the event is the negative. Will is the north, action the south pole. Character may be ranked as having its natural place in the north. It shares the magnetic currents of the system. The feeble

souls are drawn to the south or negative pole. They look at the profit or hurt of the action. They never behold a principle until it is lodged in a person. They do not wish to be lovely, but to be loved. The class of character like to hear of their faults: the other class do not like to hear of faults; they worship events; secure to them a fact, a connection, a certain chain of circumstances, and they will ask no more. The hero sees that the event is ancillary: it must follow *him*. A given order of events has no power to secure to him the satisfaction which the imagination attaches to it; the soul of goodness escapes from any set of circumstances, whilst prosperity belongs to a certain mind, and will introduce that power and victory which is its natural fruit, into any order of events. No change of circumstances can repair a defect of character. We boast our emancipation from many superstitions; but if we have broken any idols, it is through a transfer of the idolatry. What have I gained, that I no longer immolate a bull to Jove, or to Neptune, or a mouse to Hecate; that I do not tremble before the Eumenides, or the Catholic Purgatory, or the Calvinistic Judgment-day,—if I quake at opinion, the public opinion, as we call it; or at the threat of assault, or contumely, or bad neighbors, or poverty, or mutilation, or at the rumor of revolution, or of murder? If I quake, what matters it what I quake at? Our proper vice takes form in one or another shape, according to the sex, age, or temperament of the person, and, if we are capable of fear, will readily find terrors. The covetousness or the malignity which saddens me, when I ascribe it to society, is my own. I am always environed by myself. On the other part, rectitude is a perpetual victory, celebrated not by cries of joy, but by serenity, which is joy fixed or habitual. It is disgraceful to fly to events for confirmation of our truth and worth. The capitalist does not run every hour to the broker, to coin his advantages into current money of the realm; he is satisfied to read in the quotations of the market, that his stocks have risen. The same transport which the occurrence of the best events in the best order would occasion me, I must learn to taste purer in the perception that my position is every hour meliorated, and does already command those events I desire. That exultation is

only to be checked by the foresight of an order of things so excellent, as to throw all our prosperities into the deepest shade.

The face which character wears to me is self-sufficingness. I revere the person who is riches; so that I cannot think of him as alone, or poor, or exiled, or unhappy, or a client, but as perpetual patron, benefactor, and beatified man. Character is centrality, the impossibility of being displaced or overset. A man should give us a sense of mass. Society is frivolous, and shreds its day into scraps, its conversation into ceremonies and escapes. But if I go to see an ingenious man, I shall think myself poorly entertained if he give me nimble pieces of benevolence and etiquette; rather he shall stand stoutly in his place, and let me apprehend, if it were only his resistance; know that I have encountered a new and positive quality;—great refreshment for both of us. It is much, that he does not accept the conventional opinions and practices. That nonconformity will remain a goad and remembrancer, and every inquirer will have to dispose of him, in the first place. There is nothing real or useful that is not a seat of war. Our houses ring with laughter and personal and critical gossip, but it helps little. But the uncivil, unavailable man, who is a problem and a threat to society, whom it cannot let pass in silence, but must either worship or hate,—and to whom all parties feel related, both the leaders of opinion, and the obscure and eccentric,—he helps; he puts America and Europe in the wrong, and destroys the scepticism which says, "man is a doll, let us eat and drink, 'tis the best we can do," by illuminating the untried and unknown. Acquiescence in the establishment, and appeal to the public, indicate infirm faith, heads which are not clear, and which must see a house built, before they can comprehend the plan of it. The wise man not only leaves out of his thought the many, but leaves out the few. Fountains, fountains, the self-moved, the absorbed, the commander because he is commanded, the assured, the primary,—they are good; for these announce the instant presence of supreme power.

Our action should rest mathematically on our substance. In nature, there are no false valuations. A pound of water

in the ocean-tempest has no more gravity than in a mid-summer pond. All things work exactly according to their quality, and according to their quantity; attempt nothing they cannot do, except man only. He has pretension: he wishes and attempts things beyond his force. I read in a book of English memoirs, "Mr. Fox (afterwards Lord Holland) said, he must have the Treasury; he had served up to it, and would have it." Xenophon and his Ten Thousand were quite equal to what they attempted, and did it; so equal, that it was not suspected to be a grand and inimitable exploit. Yet there stands that fact unrepeated, a high-water-mark in military history. Many have attempted it since, and not been equal to it. It is only on reality, that any power of action can be based. No institution will be better than the institutor. I knew an amiable and accomplished person who undertook a practical reform, yet I was never able to find in him the enterprise of love he took in hand. He adopted it by ear and by the understanding from the books he had been reading. All his action was tentative, a piece of the city carried out into the fields, and was the city still, and no new fact, and could not inspire enthusiasm. Had there been something latent in the man, a terrible undemonstrated genius agitating and embarrassing his demeanor, we had watched for its advent. It is not enough that the intellect should see the evils, and their remedy. We shall still postpone our existence, nor take the ground to which we are entitled, whilst it is only a thought and not a spirit that incites us. We have not yet served up to it.

These are properties of life, and another trait is the notice of incessant growth. Men should be intelligent and earnest. They must also make us feel, that they have a controlling happy future, opening before them, which sheds a splendor on the passing hour. The hero is misconceived and misreported: he cannot therefore wait to unravel any man's blunders: he is again on his road, adding new powers and honors to his domain, and new claims on your heart, which will bankrupt you, if you have loitered about the old things, and have not kept your relation to him, by adding to your wealth. New actions are the only apologies and explanations of old ones, which the noble can bear to offer or to receive. If

your friend has displeased you, you shall not sit down to consider it, for he has already lost all memory of the passage, and has doubled his power to serve you, and, ere you can rise up again, will burden you with blessings.

We have no pleasure in thinking of a benevolence that is only measured by its works. Love is inexhaustible, and if its estate is wasted, its granary emptied, still cheers and enriches, and the man, though he sleep, seems to purify the air, and his house to adorn the landscape and strengthen the laws. People always recognize this difference. We know who is benevolent, by quite other means than the amount of subscription to soup-societies. It is only low merits that can be enumerated. Fear, when your friends say to you what you have done well, and say it through; but when they stand with uncertain timid looks of respect and half-dislike, and must suspend their judgment for years to come, you may begin to hope. Those who live to the future must always appear selfish to those who live to the present. Therefore it was droll in the good Riemer, who has written memoirs of Goethe, to make out a list of his donations and good deeds, as, so many hundred thalers given to Stilling, to Hegel, to Tischbein: a lucrative place found for Professor Voss, a post under the Grand Duke for Herder, a pension for Meyer, two professors recommended to foreign universities, &c., &c. The longest list of specifications of benefit, would look very short. A man is a poor creature, if he is to be measured so. For, all these, of course, are exceptions; and the rule and hodiernal life of a good man is benefaction. The true charity of Goethe is to be inferred from the account he gave Dr. Eckermann, of the way in which he had spent his fortune. "Each bon-mot of mine has cost a purse of gold. Half a million of my own money, the fortune I inherited, my salary, and the large income derived from my writings for fifty years back, have been expended to instruct me in what I now know. I have besides seen," &c.

I own it is but poor chat and gossip to go to enumerate traits of this simple and rapid power, and we are painting the lightning with charcoal; but in these long nights and vacations, I like to console myself so. Nothing but itself can copy it. A word warm from the heart enriches me. I

surrender at discretion. How death-cold is literary genius before this fire of life! These are the touches that reanimate my heavy soul, and give it eyes to pierce the dark of nature. I find, where I thought myself poor, there was I most rich. Thence comes a new intellectual exaltation, to be again rebuked by some new exhibition of character. Strange alternation of attraction and repulsion! Character repudiates intellect, yet excites it; and character passes into thought, is published so, and then is ashamed before new flashes of moral worth.

Character is nature in the highest form. It is of no use to ape it, or to contend with it. Somewhat is possible of resistance, and of persistence, and of creation, to this power, which will foil all emulation.

This masterpiece is best where no hands but nature's have been laid on it. Care is taken that the greatly-destined shall slip up into life in the shade, with no thousand-eyed Athens to watch and blazon every new thought, every blushing emotion of young genius. Two persons lately,—very young children of the most high God,—have given me occasion for thought. When I explored the source of their sanctity, and charm for the imagination, it seemed as if each answered, "From my non-conformity: I never listened to your people's law, or to what they call their gospel, and wasted my time. I was content with the simple rural poverty of my own; hence this sweetness: my work never reminds you of that;—is pure of that." And nature advertises me in such persons, that, in democratic America, she will not be democratized. How cloistered and constitutionally sequestered from the market and from scandal! It was only this morning, that I sent away some wild flowers of these wood-gods. They are a relief from literature,—these fresh draughts from the sources of thought and sentiment; as we read, in an age of polish and criticism, the first lines of written prose and verse of a nation. How captivating is their devotion to their favorite books, whether Æschylus, Dante, Shakspeare, or Scott, as feeling that they have a stake in that book: who touches that, touches them;—and especially the total solitude of the critic, the Patmos of thought from which he writes, in unconsciousness of any eyes that shall ever read this writing.

Could they dream on still, as angels, and not wake to comparisons, and to be flattered! Yet some natures are too good to be spoiled by praise, and wherever the vein of thought reaches down into the profound, there is no danger from vanity. Solemn friends will warn them of the danger of the head's being turned by the flourish of trumpets, but they can afford to smile. I remember the indignation of an eloquent Methodist at the kind admonitions of a Doctor of Divinity,—"My friend, a man can neither be praised nor insulted." But forgive the counsels; they are very natural. I remember the thought which occurred to me when some ingenious and spiritual foreigners came to America, was, Have you been victimized in being brought hither?—or, prior to that, answer me this, "Are you victimizable?"

As I have said, nature keeps these sovereignties in her own hands, and however pertly our sermons and disciplines would divide some share of credit, and teach that the laws fashion the citizen, she goes her own gait, and puts the wisest in the wrong. She makes very light of gospels and prophets, as one who has a great many more to produce, and no excess of time to spare on any one. There is a class of men, individuals of which appear at long intervals, so eminently endowed with insight and virtue, that they have been unanimously saluted as *divine,* and who seem to be an accumulation of that power we consider. Divine persons are character born, or, to borrow a phrase from Napoleon, they are victory organized. They are usually received with ill-will, because they are new, and because they set a bound to the exaggeration that has been made of the personality of the last divine person. Nature never rhymes her children, nor makes two men alike.

When we see a great man, we fancy a resemblance to some historical person, and predict the sequel of his character and fortune, a result which he is sure to disappoint. None will ever solve the problem of his character according to our prejudice, but only in his own high unprecedented way. Character wants room; must not be crowded on by persons, nor be judged from glimpses got in the press of affairs or on few occasions. It needs perspective, as a great building. It may not, probably does not, form re-

lations rapidly; and we should not require rash explanation, either on the popular ethics, or on our own, of its action.

I look on Sculpture as history. I do not think the Apollo and the Jove impossible in flesh and blood. Every trait which the artist recorded in stone, he had seen in life, and better than his copy. We have seen many counterfeits, but we are born believers in great men. How easily we read in old books, when men were few, of the smallest action of the patriarchs. We require that a man should be so large and columnar in the landscape, that it should deserve to be recorded, that he arose, and girded up his loins, and departed to such a place. The most credible pictures are those of majestic men who prevailed at their entrance, and convinced the senses; as happened to the eastern magian who was sent to test the merits of Zertusht or Zoroaster. When the Yunani sage arrived at Balkh, the Persians tell us, Gushtasp appointed a day on which the mobeds of every country should assemble, and a golden chair was placed for the Yunani sage. Then the beloved of Yezdam, the prophet Zertusht, advanced into the midst of the assembly. The Yunani sage, on seeing that chief, said, "This form and this gait cannot lie, and nothing but truth can proceed from them." Plato said, it was impossible not to believe in the children of the gods, "though they should speak without probable or necessary arguments." I should think myself very unhappy in my associates, if I could not credit the best things in history. "John Bradshaw," says Milton, "appears like a consul, from whom the fasces are not to depart with the year; so that not on the tribunal only but throughout his life, you would regard him as sitting in judgment upon kings." I find it more credible, since it is anterior information, that one man should *know heaven*, as the Chinese say, than that so many men should know the world. "The virtuous prince confronts the gods, without any misgiving. He waits a hundred ages till a sage comes, and does not doubt. He who confronts the gods, without any misgiving, knows heaven; he who waits a hundred ages until a sage comes, without doubting, knows men. Hence the virtuous prince moves, and for ages shows empire the way." But there is no need to seek remote examples. He is a dull observer whose experience

has not taught him the reality and force of magic, as well as of chemistry. The coldest precisian cannot go abroad without encountering inexplicable influences. One man fastens an eye on him, and the graves of the memory render up their dead; the secrets that make him wretched either to keep or to betray, must be yielded;—another, and he cannot speak, and the bones of his body seem to lose their cartilage; the entrance of a friend adds grace, boldness, and eloquence to him; and there are persons, he cannot choose but remember, who gave a transcendant expansion to his thought, and kindled another life in his bosom.

What is so excellent as strict relations of amity, when they spring from this deep root? The sufficient reply to the sceptic, who doubts the power and the furniture of man, is in that possibility of joyful intercourse with persons, which makes the faith and practice of all reasonable men. I know nothing which life has to offer so satisfying as the profound good understanding, which can subsist, after much exchange of good offices, between two virtuous men, each of whom is sure of himself, and sure of his friend. It is a happiness which postpones all other gratifications, and makes politics, and commerce, and churches, cheap. For, when men shall meet as they ought, each a benefactor, a shower of stars, clothed with thoughts, with deeds, with accomplishments, it should be the festival of nature which all things announce. Of such friendship, love in the sexes is the first symbol, as all other things are symbols of love. Those relations to the best men, which, at one time, we reckoned the romances of youth, become, in the progress of the character, the most solid enjoyment.

If it were possible to live in right relations with men!—if we could abstain from asking anything of them, from asking their praise, or help, or pity, and content us with compelling them through the virtue of the eldest laws! Could we not deal with a few persons,—with one person,—after the unwritten statutes, and make an experiment of their efficacy? Could we not pay our friend the compliment of truth, of silence, of forbearing? Need we be so eager to seek him? If we are related, we shall meet. It was a tradition of the ancient world, that no metamorphosis could

hide a god from a god; and there is a Greek verse which runs,

> The Gods are to each other not unknown.

Friends also follow the laws of divine necessity; they gravitate to each other, and cannot otherwise:—

> When each the other shall avoid
> Shall each by each be most enjoyed.

Their relation is not made, but allowed. The gods must seat themselves without seneschal in our Olympus, and as they can install themselves by seniority divine. Society is spoiled if pains are taken, if the associates are brought a mile to meet. And if it be not society, it is a mischievous, low, degrading jangle, though made up of the best. All the greatness of each is kept back, and every foible in painful activity, as if the Olympians should meet to exchange snuff-boxes.

Life goes headlong. We chase some flying scheme, or we are hunted by some fear or command behind us. But if suddenly we encounter a friend we pause; our heat and hurry look foolish enough; now pause, now possession, is required, and the power to swell the moment from the resources of the heart. The moment is all, in all noble relations.

A divine person is the prophecy of the mind; a friend is the hope of the heart. Our beatitude waits for the fulfilment of these two in one. The ages are opening this moral force. All force is the shadow or symbol of that. Poetry is joyful and strong, as it draws its inspiration thence. Men write their names on the world, as they are filled with this. History has been mean; our nations have been mobs; we have never seen a man: that divine form we do not yet know, but only the dream and prophecy of such: we do not know the majestic manners which belong to him, which appease and exalt the beholder. We shall one day see that the most private is the most public energy, that quality atones for quantity, and grandeur of character acts in the dark, and succors them who never saw it. What greatness has yet appeared, is beginnings and encouragements to us in this direction. The history of those gods and saints which the

world has written, and then worshipped, are documents of character. The ages have exulted in the manners of a youth who owed nothing to fortune, and who was hanged at the Tyburn of his nation, who, by the pure quality of his nature, shed an epic splendor around the facts of his death, which has transfigured every particular into an universal symbol for the eyes of mankind. This great defeat is hitherto our highest fact. But the mind requires a victory to the senses, a force of character which will convert judge, jury, soldier, and king; which will rule animal and mineral virtues, and blend with the courses of sap, of rivers, of winds, of stars, and of moral agents.

If we cannot attain at a bound to these grandeurs at least, let us do them homage. In society, high advantages are set down to the possessor, as disadvantages. It requires the more wariness in our private estimates. I do not forgive in my friends the failure to know a fine character, and to entertain it with thankful hospitality. When at last, that which we have always longed for, is arrived, and shines on us with glad rays out of that far celestial land, then to be coarse, then to be critical, and treat such a visitant with the jabber and suspicion of the streets, argues a vulgarity that seems to shut the doors of heaven. This is confusion, this the right insanity, when the soul no longer knows its own, nor where its allegiance, its religion, are due. Is there any religion but this, to know, that, wherever in the wide desert of being, the holy sentiment we cherish has opened into a flower, it blooms for me? if none sees it I see it; I am aware, if I alone, of the greatness of the fact. Whilst it blooms, I will keep sabbath or holy time, and suspend my gloom, and my folly and jokes. Nature is indulged by the presence of this guest. There are many eyes that can detect and honor the prudent and household virtues; there are many that can discern Genius on his starry track, though the mob is incapable; but when that love which is all-suffering, all-abstaining, all-aspiring, which has vowed to itself, that it will be a wretch and also a fool in this world, sooner than soil its white hands by any compliances, comes into our streets and houses,—only the pure and aspiring can know its face, and the only compliment they can pay it, is to own it.

MANNERS

(1844)

How near to good is what is fair!
  Which we no sooner see,
But with the lines and outward air
  Our senses taken be.

  Again yourselves compose,
And now put all the aptness on
Of Figure, that Proportion
  Or Color can disclose;
That if those silent arts were lost,
Design and Picture, they might boast
  From you a newer ground,
Instructed by the heightening sense
Of dignity and reverence
  In their true motions found.

—Ben Jonson.

HALF the world, it is said, knows not how the other half live. Our Exploring Expedition saw the Feejee islanders getting their dinner off human bones; and they are said to eat their own wives and children. The husbandry of the modern inhabitants of Gournou (west of old Thebes) is philosophical to a fault. To set up their housekeeping, nothing is requisite but two or three earthen pots, a stone to grind meal, and a mat which is the bed. The house, namely, a tomb, is ready without rent or taxes. No rain can pass through the roof, and there is no door, for there is no want of one, as there is nothing to lose. If the house do not please them, they walk out and enter another, as there are several hundreds at their command. "It is somewhat singular," adds Belzoni, to whom we owe this account, "to talk of happiness among people who live in sepulchres, among the corpses and rags of an ancient nation which they know nothing of." In the deserts of Borgoo,

the rock-Tibboos still dwell in caves, like cliff-swallows, and the language of these negroes is compared by their neighbors to the shrieking of bats, and to the whistling of birds. Again, the Bornoos have no proper names; individuals are called after their height, thickness, or other accidental quality, and have nicknames merely. But the salt, the dates, the ivory, and the gold, for which these horrible regions are visited, find their way into countries, where the purchaser and consumer can hardly be ranked in one race with these cannibals and man-stealers; countries where man serves himself with metals, wood, stone, glass, gum, cotton, silk, and wool; honors himself with architecture; writes laws, and contrives to execute his will through the hands of many nations; and, especially, establishes a select society, running through all the countries of intelligent men, a self-constituted aristocracy, or fraternity of the best, which, without written law or exact usage of any kind, perpetuates itself, colonizes every new-planted island, and adopts and makes its own whatever personal beauty or extraordinary native endowment anywhere appears.

What fact more conspicuous in modern history, than the creation of the gentleman? Chivalry is that, and loyalty is that, and, in English literature, half the drama, and all the novels, from Sir Philip Sidney to Sir Walter Scott, paint this figure. The word *gentleman*, which, like the word Christian, must hereafter characterize the present and the few preceding centuries, by the importance attached to it, is a homage to personal and incommunicable properties. Frivolous and fantastic additions have got associated with the name, but the steady interest of mankind in it must be attributed to the valuable properties which it designates. An element which unites all the most forcible persons of every country; makes them intelligible and agreeable to each other, and is somewhat so precise, that it is at once felt if an individual lack the masonic sign, cannot be any casual product, but must be an average result of the character and faculties universally found in men. It seems a certain permanent average; as the atmosphere is a permanent composition, while so many gases are combined only to be decompounded. *Comme il faut,* is the Frenchman's description

of good society, *as we must be*. It is a spontaneous fruit of talents and feelings of precisely that class who have most vigor, who take the lead in the world of this hour, and, though far from pure, far from constituting the gladdest and highest tone of human feeling, is as good as the whole society permits it to be. It is made of the spirit, more than of the talent of men, and is a compound result, into which every great force enters as an ingredient, namely, virtue, wit, beauty, wealth, and power.

There is something equivocal in all the words in use to express the excellence of manners and social cultivation, because the quantities are fluctional, and the last effect is assumed by the senses as the cause. The word *gentleman* has not any correlative abstract to express the quality. *Gentility* is mean, and *gentilesse* is obsolete. But we must keep alive in the vernacular, the distinction between *fashion*, a word of narrow and often sinister meaning, and the heroic character which the gentleman imports. The usual words, however, must be respected: they will be found to contain the root of the matter. The point of distinction in all this class of names, as courtesy, chivalry, fashion, and the like, is, that the flower and fruit, not the grain of the tree, are contemplated. It is beauty which is the aim this time, and not worth. The result is now in question, although our words intimate well enough the popular feeling, that the appearance supposes a substance. The gentleman is a man of truth, lord of his own actions, and expressing that lordship in his behavior, not in any manner dependent and servile either on persons, or opinions, or possessions. Beyond this fact of truth and real force, the word denotes good-nature or benevolence; manhood first, and then gentleness. The popular notion certainly adds a condition of ease and fortune; but that is a natural result of personal force and love, that they should possess and dispense the goods of the world. In times of violence, every eminent person must fall in with many opportunities to approve his stoutness and worth; therefore every man's name that emerged at all from the mass in the feudal ages, rattles in our ear like a flourish of trumpets. But personal force never goes out of fashion. That is still paramount to-day, and,

in the moving crowd of good society, the men of valor and reality are known, and rise to their natural place. The competition is transferred from war to politics and trade, but the personal force appears readily enough in these new arenas.

Power first, or no leading class. In politics and in trade, bruisers and pirates are of better promise than talkers and clerks. God knows that all sorts of gentlemen knock at the door; but whenever used in strictness, and with any emphasis, the name will be found to point at original energy. It describes a man standing in his own right, and working after untaught methods. In a good lord, there must first be a good animal, at least to the extent of yielding the incomparable advantage of animal spirits. The ruling class must have more, but they must have these, giving in every company the sense of power, which makes things easy to be done which daunt the wise. The society of the energetic class, in their friendly and festive meetings, is full of courage, and attempts which intimidate the pale scholar. The courage which girls exhibit is like a battle of Lundy's Lane, or a sea fight. The intellect relies on memory to make some supplies to face these extemporaneous squadrons. But memory is a base mendicant with basket and badge, in the presence of these sudden masters. The rulers of society must be up to the work of the world, and equal to their versatile office: men of the right Cæsarian pattern, who have great range of affinity. I am far from believing the timid maxim of Lord Falkland, ("that for ceremony there must go two to it; since a bold fellow will go through the cunningest forms,") and am of opinion that the gentleman is the bold fellow whose forms are not to be broken through; and only that plenteous nature is rightful master, which is the complement of whatever person it converses with. My gentleman gives the law where he is; he will outpray saints in chapel, outgeneral veterans in the field, and outshine all courtesy in the hall. He is good company for pirates, and good with academicians; so that it is useless to fortify yourself against him; he has the private entrance to all minds, and I could as easily exclude myself, as him. The famous gentlemen of Asia and Europe have been of this strong type;

Saladin, Sapor, the Cid, Julius Cæsar, Scipio, Alexander, Pericles, and the lordliest personages. They sat very carelessly in their chairs, and were too excellent themselves to value any condition at a high rate.

A plentiful fortune is reckoned necessary, in the popular judgment, to the completion of this man of the world: and it is a material deputy which walks through the dance which the first has led. Money is not essential, but this wide affinity is, which transcends the habits of clique and caste, and makes itself felt by men of all classes. If the aristocrat is only valid in fashionable circles, and not with truckmen, he will never be a leader in fashion; and if the man of the people cannot speak on equal terms with the gentleman, so that the gentleman shall perceive that he is already really of his own order, he is not to be feared. Diogenes, Socrates, and Epaminondas, are gentlemen of the best blood, who have chosen the condition of poverty, when that of wealth was equally open to them. I use these old names, but the men I speak of are my contemporaries. Fortune will not supply to every generation one of these well-appointed knights, but every collection of men furnishes some example of the class: and the politics of this country, and the trade of every town, are controlled by these hardy and irresponsible doers, who have invention to take the lead, and a broad sympathy which puts them in fellowship with crowds, and makes their action popular.

The manners of this class are observed and caught with devotion by men of taste. The association of these masters with each other, and with men intelligent of their merits, is mutually agreeable and stimulating. The good forms, the happiest expressions of each, are repeated and adopted. By swift consent, everything superfluous is dropped, everything graceful is renewed. Fine manners show themselves formidable to the uncultivated man. They are a subtler science of defence to parry and intimidate; but once matched by the skill of the other party, they drop the point of the sword,—points and fences disappear, and the youth finds himself in a more transparent atmosphere, wherein life is a less troublesome game, and not a misunderstanding rises between the players. Manners aim to facilitate life, to get rid of impediments, and bring the man pure to energize. They aid our

dealing and conversation, as a railway aids travelling, by getting rid of all avoidable obstructions of the road, and leaving nothing to be conquered but pure space. These forms very soon become fixed, and a fine sense of propriety is cultivated with the more heed, that it becomes a badge of social and civil distinction. Thus grows up Fashion, an equivocal semblance, the most puissant, the most fantastic and frivolous, the most feared and followed, and which morals and violence assault in vain.

There exists a strict relation between the class of power, and the exclusive and polished circles. The last are always filled or filling from the first. The strong men usually give some allowance even to the petulances of fashion, for that affinity they find in it. Napoleon, child of the revolution, destroyer of the old noblesse, never ceased to court the Faubourg St. Germain: doubtless with the feeling, that fashion is a homage to men of his stamp. Fashion, though in a strange way, represents all manly virtue. It is virtue gone to seed: it is a kind of posthumous honor. It does not often caress the great, but the children of the great: it is a hall of the Past. It usually sets its face against the great of this hour. Great men are not commonly in its halls: they are absent in the field: they are working, not triumphing. Fashion is made up of their children; of those, who, through the value and virtue of somebody, have acquired lustre to their name, marks of distinction, means of cultivation and generosity, and, in their physical organization, a certain health and excellence, which secures to them, if not the highest power to work, yet high power to enjoy. The class of power, the working heroes, the Cortez, the Nelson, the Napoleon, see that this is the festivity and permanent celebration of such as they; that fashion is funded talent; is Mexico, Marengo, and Trafalgar beaten out thin; that the brilliant names of fashion run back to just such busy names as their own, fifty or sixty years ago. They are the sowers, their sons shall be the reapers, and *their* sons, in the ordinary course of things, must yield the possession of the harvest to new competitors with keener eyes and stronger frames. The city is recruited from the country. In the year 1805, it is said, every legitimate monarch in Europe was im-

becile. The city would have died out, rotted, and exploded long ago, but that it was reinforced from the fields. It is only country which came to town day before yesterday, that is city and court to-day.

Aristocracy and fashion are certain inevitable results. These mutual selections are indestructible. If they provoke anger in the least favored class, and the excluded majority revenge themselves on the excluding minority, by the strong hand, and kill them, at once a new class finds itself at the top, as certainly as cream rises in a bowl of milk: and if the people should destroy class after class, until two men only were left, one of these would be the leader, and would be involuntarily served and copied by the other. You may keep this minority out of sight and out of mind, but it is tenacious of life, and is one of the estates of the realm. I am the more struck with this tenacity, when I see its work. It respects the administration of such unimportant matters, that we should not look for any durability in its rule. We sometimes meet men under some strong moral influence, as, a patriotic, a literary, a religious movement, and feel that the moral sentiment rules man and nature. We think all other distinctions and ties will be slight and fugitive, this of caste or fashion, for example; yet come from year to year, and see how permanent that is, in this Boston or New York life of man, where, too, it has not the least countenance from the law of the land. Not in Egypt or in India a firmer or more impassable line. Here are associations whose ties go over, and under, and through it, a meeting of merchants, a military corps, a college-class, a fire-club, a professional association, a political, a religious convention;—the persons seem to draw inseparably near; yet, that assembly once dispersed, its members will not in the year meet again. Each returns to his degree in the scale of good society, porcelain remains porcelain, and earthen earthen. The objects of fashion may be frivolous, or fashion may be objectless, but the nature of this union and selection can be neither frivolous nor accidental. Each man's rank in that perfect graduation depends on some symmetry in his structure, or some agreement in his structure to the symmetry of society. Its doors unbar instantaneously to a natural claim of their own kind. A nat-

ural gentleman finds his way in, and will keep the oldest patrician out, who has lost his intrinsic rank. Fashion understands itself; good-breeding and personal superiority of whatever country readily fraternize with those of every other. The chiefs of savage tribes have distinguished themselves in London and Paris, by the purity of their tournure.

To say what good of fashion we can,—it rests on reality, and hates nothing so much as pretenders;—to exclude and mystify pretenders, and send them into everlasting "Coventry," is its delight. We contemn, in turn, every other gift of men of the world; but the habit even in little and the least matters, of not appealing to any but our own sense of propriety, constitutes the foundation of all chivalry. There is almost no kind of self-reliance, so it be sane and proportioned, which fashion does not occasionally adopt, and give it the freedom of its saloons. A sainted soul is always elegant, and, if it will, passes unchallenged into the most guarded ring. But so will Jock the teamster pass, in some crisis that brings him thither, and find favor, as long as his head is not giddy with the new circumstance, and the iron shoes do not wish to dance in waltzes and cotillons. For there is nothing settled in manners, but the laws of behavior yield to the energy of the individual. The maiden at her first ball, the countryman at a city dinner, believes that there is a ritual according to which every act and compliment must be performed, or the failing party must be cast out of this presence. Later, they learn that good sense and character make their own forms every moment, and speak or abstain, take wine or refuse it, stay or go, sit in a chair or sprawl with children on the floor, or stand on their head, or what else soever, in a new and aboriginal way: and that strong will is always in fashion, let who will be unfashionable. All that fashion demands is composure, and self-content. A circle of men perfectly well-bred would be a company of sensible persons, in which every man's native manners and character appeared. If the fashionist have not this quality, he is nothing. We are such lovers of self-reliance, that we excuse in a man many sins, if he will show us a complete satisfaction in his position, which asks no leave to be, of mine, or any man's good opinion. But any deference

to some eminent man or woman of the world, forfeits all privilege of nobility. He is an underling: I have nothing to do with him; I will speak with his master. A man should not go where he cannot carry his whole sphere or society with him,—not bodily, the whole circle of his friends, but atmospherically. He should preserve in a new company the same attitude of mind and reality of relation, which his daily associates draw him to, else he is shorn of his best beams, and will be an orphan in the merriest club. "If you could see Vich Ian Vohr with his tail on!——" But Vich Ian Vohr must always carry his belongings in some fashion, if not added as honor, then severed as disgrace.

There will always be in society certain persons who are mercuries of its approbation, and whose glance will at any time determine for the curious their standing in the world. These are the chamberlains of the lesser gods. Accept their coldness as an omen of grace with the loftier deities, and allow them all their privilege. They are clear in their office, nor could they be thus formidable, without their own merits. But do not measure the importance of this class by their pretension, or imagine that a fop can be the dispenser of honor and shame. They pass also at their just rate; for how can they otherwise, in circles which exist as a sort of herald's office for the sifting of character?

As the first thing man requires of man, is reality, so, that appears in all the forms of society. We pointedly, and by name, introduce the parties to each other. Know you before all heaven and earth, that this is Andrew, and this is Gregory; —they look each other in the eye; they grasp each other's hand, to identify and signalize each other. It is a great satisfaction. A gentleman never dodges: his eyes look straight forward, and he assures the other party, first of all, that he has been met. For what is it that we seek, in so many visits and hospitalities? Is it your draperies, pictures, and decorations? Or, do we not insatiably ask, Was a man in the house? I may easily go into a great household where there is much substance, excellent provision for comfort, luxury, and taste, and yet not encounter there any Amphitryon, who shall subordinate these appendages. I may go into a cottage, and find a farmer who feels that he is the man

I have come to see, and fronts me accordingly. It was therefore a very natural point of old feudal etiquette, that a gentleman who received a visit, though it were of his sovereign, should not leave his roof, but should wait his arrival at the door of his house. No house, though it were the Tuileries, or the Escurial, is good for anything without a master. And yet we are not often gratified by this hospitality. Every body we know surrounds himself with a fine house, fine books, conservatory, gardens, equipage, and all manner of toys, as screens to interpose between himself and his guest. Does it not seem as if man was of a very sly, elusive nature, and dreaded nothing so much as a full rencontre front to front with his fellow? It were unmerciful, I know, quite to abolish the use of these screens, which are of eminent convenience, whether the guest is too great, or too little. We call together many friends who keep each other in play, or, by luxuries and ornaments we amuse the young people, and guard our retirement. Or if, perchance, a searching realist comes to our gate, before whose eye we have no care to stand, then again we run to our curtain, and hide ourselves as Adam at the voice of the Lord God in the garden. Cardinal Caprara, the Pope's legate at Paris, defended himself from the glances of Napoleon, by an immense pair of green spectacles. Napoleon remarked them, and speedily managed to rally them off: and yet Napoleon, in his turn, was not great enough with eight hundred thousand troops at his back, to face a pair of freeborn eyes, but fenced himself with etiquette, and within triple barriers of reserve: and, as all the world knows from Madame de Staël, was wont, when he found himself observed, to discharge his face of all expression. But emperors and rich men are by no means the most skilful masters of good manners. No rent-roll nor army-list can dignify skulking and dissimulation: and the first point of courtesy must always be truth, as really all the forms of good-breeding point that way.

I have just been reading, in Mr. Hazlitt's translation, Montaigne's account of his journey into Italy, and am struck with nothing more agreeably than the self-respecting fashions of the time. His arrival in each place, the arrival of a gentleman of France, is an event of some consequence.

Wherever he goes, he pays a visit to whatever prince or gentleman of note resides upon his road, as a duty to himself and to civilization. When he leaves any house in which he has lodged for a few weeks, he causes his arms to be painted and hung up as a perpetual sign to the house, as was the custom of gentlemen.

The complement of this graceful self-respect, and that of all the points of good breeding I most require and insist upon, is deference. I like that every chair should be a throne, and hold a king. I prefer a tendency to stateliness, to an excess of fellowship. Let the incommunicable objects of nature and the metaphysical isolation of man teach us independence. Let us not be too much acquainted. I would have a man enter his house through a hall filled with heroic and sacred sculptures, that he might not want the hint of tranquillity and self-poise. We should meet each morning, as from foreign countries, and spending the day together, should depart at night, as into foreign countries. In all things I would have the island of a man inviolate. Let us sit apart as the gods, talking from peak to peak all around Olympus. No degree of affection need invade this religion. This is myrrh and rosemary to keep the other sweet. Lovers should guard their strangeness. If they forgive too much, all slides into confusion and meanness. It is easy to push this deference to a Chinese etiquette; but coolness and absence of heat and haste indicate fine qualities. A gentleman makes no noise: a lady is serene. Proportionate is our disgust at those invaders who fill a studious house with blast and running, to secure some paltry convenience. Not less I dislike a low sympathy of each with his neighbor's needs. Must we have a good understanding with one another's palates? as foolish people who have lived long together, know when each wants salt or sugar. I pray my companion, if he wishes for bread, to ask me for bread, and if he wishes for sassafras or arsenic, to ask me for them, and not to hold out his plate, as if I knew already. Every natural function can be dignified by deliberation and privacy. Let us leave hurry to slaves. The compliments and ceremonies of our breeding should signify, however remotely, the recollection of the grandeur of our destiny.

The flower of courtesy does not very well bide handling, but if we dare to open another leaf, and explore what parts go to its conformation, we shall find also an intellectual quality. To the leaders of men, the brain as well as the flesh and the heart must furnish a proportion. Defect in manners is usually the defect of fine perceptions. Men are too coarsely made for the delicacy of beautiful carriage and customs. It is not quite sufficient to good breeding, a union of kindness and independence. We imperatively require a perception of, and a homage to beauty in our companions. Other virtues are in request in the field and workyard, but a certain degree of taste is not to be spared in those we sit with. I could better eat with one who did not respect the truth or the laws, than with a sloven and unpresentable person. Moral qualities rule the world, but at short distances, the senses are despotic. The same discrimination of fit and fair runs out, if with less vigor, into all parts of life. The average spirit of the energetic class is good sense, acting under certain limitations and to certain ends. It entertains every natural gift. Social in its nature, it respects everything which tends to unite men. It delights in measure. The love of beauty is mainly the love of measure or proportion. The person who screams, or uses the superlative degree, or converses with heat, puts whole drawing-rooms to flight. If you wish to be loved, love measure. You must have genius, or a prodigious usefulness, if you will hide the want of measure. This perception comes in to polish and perfect the parts of the social instruments. Society will pardon much to genius and special gifts, but, being in its nature a convention, it loves what is conventional, or what belongs to coming together. That makes the good and bad of manners, namely, what helps or hinders fellowship. For, fashion is not good sense absolute, but relative; not good sense private, but good sense entertaining company. It hates corners and sharp points of character, hates quarrelsome, egotistical, solitary, and gloomy people; hates whatever can interfere with total blending of parties; whilst it values all peculiarities as in the highest degree refreshing, which can consist with good fellowship. And besides the general infusion of wit to heighten civility, the direct splendor of intellectual power is ever wel-

come in fine society as the costliest addition to its rule and its credit.

The dry light must shine in to adorn our festival, but it must be tempered and shaded, or that will also offend. Accuracy is essential to beauty, and quick perceptions to politeness, but not too quick perceptions. One may be too punctual and too precise. He must leave the omniscience of business at the door, when he comes into the palace of beauty. Society loves creole natures, and sleepy, languishing manners, so that they cover sense, grace, and goodwill; the air of drowsy strength, which disarms criticism; perhaps because such a person seems to reserve himself for the best of the game, and not spend himself on surfaces; an ignoring eye, which does not see the annoyances, shifts and inconvenience, that cloud the brow and smother the voice of the sensitive.

Therefore, besides personal force and so much perception as constitutes unerring taste, society demands in its patrician class another element already intimated, which it significantly terms good-nature, expressing all degrees of generosity, from the lowest willingness and faculty to oblige, up to the heights of magnanimity and love. Insight we must have, or we shall run against one another, and miss the way to our food; but intellect is selfish and barren. The secret of success in society, is a certain heartiness and sympathy. A man who is not happy in the company, cannot find any word in his memory that will fit the occasion. All his information is a little impertinent. A man who is happy there, finds in every turn of the conversation equally lucky occasions for the introduction of that which he has to say. The favorites of society and what it calls *whole souls,* are able men, and of more spirit than wit, who have no uncomfortable egotism, but who exactly fill the hour and the company, contented and contenting, at a marriage or a funeral, a ball or a jury, a water party or a shooting-match. England, which is rich in gentlemen, furnished, in the beginning of the present century, a good model of that genius which the world loves, in Mr. Fox, who added to his great abilities the most social disposition, and real love of men. Parliamentary history has few better passages than the debate, in which Burke and Fox

separated in the House of Commons; when Fox urged on his old friend the claims of old friendship with such tenderness, that the house was moved to tears. Another anecdote is so close to my matter, that I must hazard the story. A tradesman who had long dunned him for a note of three hundred guineas, found him one day counting gold, and demanded payment: "No," said Fox, "I owe this money to Sheridan: it is a debt of honor: if an accident should happen to me, he has nothing to show." "Then," said the creditor, "I change my debt into a debt of honor," and tore the note in pieces. Fox thanked the man for his confidence, and paid him, saying, "his debt was of older standing, and Sheridan must wait." Lover of Liberty, friend of the Hindoo, friend of the African slave, he possessed a great personal popularity; and Napoleon said of him on the occasion of his visit to Paris, in 1805, "Mr. Fox will always hold the first place in an assembly at the Tuileries."

We may easily seem ridiculous in our eulogy of courtesy, whenever we insist on benevolence as its foundation. The painted phantasm Fashion rises to cast a species of derision on what we say. But I will neither be driven from allowance to Fashion as a symbolic institution, nor from the belief that love is the basis of courtesy. We must obtain *that*, if we can; but by all means we must affirm *this*. Life owes much of its spirit to these sharp contrasts. Fashion which affects to be honor, is often, in all men's experience, only a ballroom-code. Yet, so long as it is the highest circle, in the imagination of the best heads on the planet, there is something necessary and excellent in it; for it is not to be supposed that men have agreed to be the dupes of anything preposterous; and the respect which these mysteries inspire in the most rude and sylvan characters, and the curiosity with which details of high life are read, betray the universality of the love of cultivated manners. I know that a comic disparity would be felt, if we should enter the acknowledged "first circles" and apply these terrific standards of justice, beauty, and benefit to the individuals actually found there. Monarchs and heroes, sages and lovers, these gallants are not. Fashion has many classes and many rules of probation and admission; and not the best alone. There is not

only the right of conquest, which genius pretends,—the individual, demonstrating his natural aristocracy best of the best;—but less claims will pass for the time; for Fashion loves lions, and points, like Circe, to her horned company. This gentleman is this afternoon arrived from Denmark; and that is my Lord Ride, who came yesterday from Bagdat; here is Captain Friese, from Cape Turnagain; and Captain Symmes, from the interior of the earth; and Monsieur Jovaire, who came down this morning in a balloon; Mr. Hobnail, the reformer; and Reverend Jul Bat, who has converted the whole torrid zone in his Sunday-school; and Signor Torre del Greco, who extinguished Vesuvius by pouring into it the Bay of Naples; Spahi, the Persian ambassador; and Tul Wil Shan, the exiled nabob of Nepaul, whose saddle is the new moon.—But these are monsters of one day, and to-morrow will be dismissed to their holes and dens; for, in these rooms, every chair is waited for. The artist, the scholar, and, in general, the clerisy wins its way up into these places, and gets represented here, somewhat on this footing of conquest. Another mode is to pass through all the degrees, spending a year and a day in St. Michael's Square, being steeped in Cologne water, and perfumed, and dined, and introduced, and properly grounded in all the biography, and politics, and anecdotes of the boudoirs.

Yet these fineries may have grace and wit. Let there be grotesque sculpture about the gates and offices of temples. Let the creed and commandments even have the saucy homage of parody. The forms of politeness universally express benevolence in superlative degrees. What if they are in the mouths of selfish men, and used as means of selfishness? What if the false gentleman almost bows the true out of the world? What if the false gentleman contrives so to address his companion, as civilly to exclude all others from his discourse, and also to make them feel excluded? Real service will not lose its nobleness. All generosity is not merely French and sentimental; nor is it to be concealed, that living blood and a passion of kindness does at last distinguish God's gentleman from Fashion's. The epitaph of Sir Jenkin Grout is not wholly unintelligible to the present age. "Here lies Sir Jenkin Grout, who loved his friend, and per-

suaded his enemy: what his mouth ate, his hand paid for: what his servants robbed, he restored: if a woman gave him pleasure, he supported her in pain: he never forgot his children: and whoso touched his finger, drew after it his whole body." Even the line of heroes is not utterly extinct. There is still ever some admirable person in plain clothes, standing on the wharf, who jumps in to rescue a drowning man; there is still some absurd inventor of charities; some guide and comforter of runaway slaves; some friend of Poland; some Philhellene; some fanatic who plants shade-trees for the second and third generation, and orchards when he is grown old; some well-concealed piety; some just man happy in an ill-fame; some youth ashamed of the favors of fortune, and impatiently casting them on other shoulders. And these are the centres of society, on which it returns for fresh impulses. These are the creators of Fashion, which is an attempt to organize beauty of behavior. The beautiful and the generous are, in the theory, the doctors and apostles of this church: Scipio, and the Cid, and Sir Philip Sidney, and Washington, and every pure and valiant heart, who worshipped Beauty by word and by deed. The persons who constitute the natural aristocracy, are not found in the actual aristocracy, or, only on its edge; as the chemical energy of the spectrum is found to be greatest just outside of the spectrum. Yet that is the infirmity of the seneschals, who do not know their sovereign, when he appears. The theory of society supposes the existence and sovereignty of these. It divines afar off their coming. It says with the elder gods,—

> As Heaven and Earth are fairer far
> Than Chaos and blank Darkness, though once chiefs;
> And as we show beyond that Heaven and Earth,
> In form and shape compact and beautiful;
> So, on our heels a fresh perfection treads;
> A power, more strong in beauty, born of us,
> And fated to excel us, as we pass
> In glory that old Darkness:
> ——— for, 'tis the eternal law,
> That first in beauty shall be first in might.

Therefore, within the ethnical circle of good society, there is a narrower and higher circle, concentration of its light, and

flower of courtesy, to which there is always a tacit appeal of pride and reference, as to its inner and imperial court, the parliament of love and chivalry. And this is constituted of those persons in whom heroic dispositions are native, with the love of beauty, the delight in society, and the power to embellish the passing day. If the individuals who compose the purest circles of aristocracy in Europe, the guarded blood of centuries, should pass in review, in such manner as that we could, at leisure, and critically inspect their behavior, we might find no gentleman, and no lady; for, although excellent specimens of courtesy and high-breeding would gratify us in the assemblage, in the particulars, we should detect offence. Because, elegance comes of no breeding, but of birth. There must be romance of character, or the most fastidious exclusion of impertinences will not avail. It must be genius which takes that direction: it must be not courteous, but courtesy. High behavior is as rare in fiction, as it is in fact. Scott is praised for the fidelity with which he painted the demeanor and conversation of the superior classes. Certainly, kings and queens, nobles and great ladies, had some right to complain of the absurdity that had been put in their mouths, before the days of Waverley; but neither does Scott's dialogue bear criticism. His lords brave each other in smart epigrammatic speeches, but the dialogue is in costume, and does not please on the second reading: it is not warm with life. In Shakspeare alone, the speakers do not strut and bridle, the dialogue is easily great, and he adds to so many titles that of being the best-bred man in England, and in Christendom. Once or twice in a lifetime we are permitted to enjoy the charm of noble manners, in the presence of a man or woman who have no bar in their nature, but whose character emanates freely in their word and gesture. A beautiful form is better than a beautiful face; a beautiful behavior is better than a beautiful form: it gives a higher pleasure than statues or pictures; it is the finest of the fine arts. A man is but a little thing in the midst of the objects of nature, yet, by the moral quality radiating from his countenance, he may abolish all considerations of magnitude, and in his manners equal the majesty of the world. I have seen an individual, whose manners, though wholly within

the conventions of elegant society, were never learned there, but were original and commanding, and held out protection and prosperity; one who did not need the aid of a court-suit, but carried the holiday in his eye; who exhilarated the fancy by flinging wide the doors of new modes of existence: who shook off the captivity of etiquette, with happy, spirited bearing, good-natured and free as Robin Hood; yet with the port of an emperor,—if need be, calm, serious, and fit to stand the gaze of millions.

The open air and the fields, the street and public chambers, are the places where Man executes his will; let him yield or divide the sceptre at the door of the house. Woman, with her instinct of behavior, instantly detects in man a love of trifles, any coldness or imbecility, or, in short, any want of that large, flowing, and magnanimous deportment, which is indispensable as an exterior in the hall. Our American institutions have been friendly to her, and at this moment, I esteem it a chief felicity of this country, that it excels in women. A certain awkward consciousness of inferiority in the men, may give rise to the new chivalry in behalf of Woman's Rights. Certainly, let her be as much better placed in the laws and in social forms, as the most zealous reformer can ask, but I confide so entirely in her inspiring and musical nature, that I believe only herself can show us how she shall be served. The wonderful generosity of her sentiments raises her at times into heroical and godlike regions, and verifies the pictures of Minerva, Juno, or Polymnia; and, by the firmness with which she treads her upward path, she convinces the coarsest calculators that another road exists, than that which their feet know. But besides those who make good in our imagination the place of muses and of Delphic Sibyls, are there not women who fill our vase with wine and roses to the brim, so that the wine runs over and fills the house with perfume; who inspire us with courtesy; who unloose our tongues, and we speak; who anoint our eyes, and we see? We say things we never thought to have said; for once, our walls of habitual reserve vanished, and left us at large; we were children playing with children in a wide field of flowers. Steep us, we cried, in these influences, for days, for weeks, and we shall be sunny poets, and will write out in many-

colored words the romance that you are. Was it Hafiz or Firdousi that said of his Persian Lilla, She was an elemental force, and astonished me by her amount of life, when I saw her day after day radiating, every instant, redundant joy and grace on all around her. She was a solvent powerful to reconcile all heterogeneous persons into one society: like air or water, an element of such a great range of affinities, that it combines readily with a thousand substances. Where she is present, all others will be more than they are wont. She was a unit and whole, so that whatsoever she did, became her. She had too much sympathy and desire to please, than that you could say, her manners were marked with dignity, yet no princess could surpass her clear and erect demeanor on each occasion. She did not study the Persian grammar, nor the books of the seven poets, but all the poems of the seven seemed to be written upon her. For, though the bias of her nature was not to thought, but to sympathy, yet was she so perfect in her own nature, as to meet intellectual persons by the fulness of her heart, warming them by her sentiments; believing, as she did, that by dealing nobly with all, all would show themselves noble.

I know that this Byzantine pile of chivalry or Fashion, which seems so fair and picturesque to those who look at the contemporary facts for science or for entertainment, is not equally pleasant to all spectators. The constitution of our society makes it a giant's castle to the ambitious youth who have not found their names enrolled in its Golden Book, and whom it has excluded from its coveted honors and privileges. They have yet to learn that its seeming grandeur is shadowy and relative: it is great by their allowance: its proudest gates will fly open at the approach of their courage and virtue. For the present distress, however, of those who are predisposed to suffer from the tyrannies of this caprice, there are easy remedies. To remove your residence a couple of miles, or at most four, will commonly relieve the most extreme susceptibility. For, the advantages which fashion values, are plants which thrive in very confined localities, in a few streets, namely. Out of this precinct, they go for nothing; are of no use in the farm, in the forest, in the

market, in war, in the nuptial society, in the literary or scientific circle, at sea, in friendship, in the heaven of thought or virtue.

But we have lingered long enough in these painted courts. The worth of the thing signified must vindicate our taste for the emblem. Everything that is called fashion and courtesy humbles itself before the cause and fountain of honor, creator of titles and dignities, namely, the heart of love. This is the royal blood, this is the fire, which, in all countries and contingencies, will work after its kind, and conquer and expand all that approaches it. This gives new meanings to every fact. This impoverishes the rich, suffering no grandeur but its own. What *is* rich? Are you rich enough to help anybody? to succor the unfashionable and the eccentric? rich enough to make the Canadian in his wagon, the itinerant with his consul's paper which commends him "To the charitable," the swarthy Italian with his few broken words of English, the lame pauper hunted by overseers from town to town, even the poor insane or besotted wreck of man or woman, feel the noble exception of your presence and your house, from the general bleakness and stoniness; to make such feel that they were greeted with a voice which made them both remember and hope? What is vulgar, but to refuse the claim on acute and conclusive reasons? What is gentle, but to allow it, and give their heart and yours one holiday from the national caution? Without the rich heart, wealth is an ugly beggar. The king of Schiraz could not afford to be so bountiful as the poor Osman who dwelt at his gate. Osman had a humanity so broad and deep, that although his speech was so bold and free with the Koran, as to disgust all the dervishes, yet was there never a poor outcast, eccentric, or insane man, some fool who had cut off his beard, or who had been mutilated under a vow, or had a pet madness in his brain, but fled at once to him,—that great heart lay there so sunny and hospitable in the centre of the country, that it seemed as if the instinct of all sufferers drew them to his side. And the madness which he harbored, he did not share. Is not this to be rich? this only to be rightly rich?

But I shall hear without pain, that I play the courtier very ill, and talk of that which I do not well understand. It is

easy to see, that what is called by distinction society and fashion, has good laws as well as bad, has much that is necessary, and much that is absurd. Too good for banning, and too bad for blessing, it reminds us of a tradition of the pagan mythology, in any attempt to settle its character. "I overheard Jove, one day," said Silenus, "talking of destroying the earth; he said, it had failed; they were all rogues and vixens, who went from bad to worse, as fast as the days succeeded each other. Minerva said, she hoped not; they were only ridiculous little creatures, with this odd circumstance, that they had a blur, or indeterminate aspect, seen far or seen near; if you called them bad, they would appear so; if you called them good, they would appear so; and there was no person or action among them, which would not puzzle her owl, much more all Olympus, to know whether it was fundamentally bad or good."

GIFTS

(1844)

Gifts of one who loved me,—
'Twas high time they came;
When he ceased to love me,
Time they stopped for shame.

IT is said that the world is in a state of bankruptcy, that the world owes the world more than the world can pay, and ought to go into chancery, and be sold. I do not think this general insolvency, which involves in some sort all the population, to be the reason of the difficulty experienced at Christmas and New Year, and other times, in bestowing gifts; since it is always so pleasant to be generous, though very vexatious to pay debts. But the impediment lies in the choosing. If, at any time, it comes into my head, that a present is due from me to somebody, I am puzzled what to give, until the opportunity is gone. Flowers and fruits are always fit presents; flowers, because they are a proud assertion that a ray of beauty outvalues all the utilities of the world. These gay natures contrast with the somewhat stern countenance of ordinary nature: they are like music heard out of a work-house. Nature does not cocker us: we are children, not pets: she is not fond: everything is dealt to us without fear or favor, after severe universal laws. Yet these delicate flowers look like the frolic and interference of love and beauty. Men use to tell us that we love flattery, even though we are not deceived by it, because it shows that we are of importance enough to be courted. Something like that pleasure, the flowers give us: what am I to whom these sweet hints are addressed? Fruits are acceptable gifts, because they are the flower of commodities, and admit of fantastic values being attached to them. If a man should send

to me to come a hundred miles to visit him, and should set before me a basket of fine summer-fruit, I should think there was some proportion between the labor and the reward.

For common gifts, necessity makes pertinences and beauty every day, and one is glad when an imperative leaves him no option, since if the man at the door have no shoes, you have not to consider whether you could procure him a paint-box. And as it is always pleasing to see a man eat bread, or drink water, in the house or out of doors, so it is always a great satisfaction to supply these first wants. Necessity does everything well. In our condition of universal dependence, it seems heroic to let the petitioner be the judge of his necessity, and to give all that is asked, though at great inconvenience. If it be a fantastic desire, it is better to leave to others the office of punishing him. I can think of many parts I should prefer playing to that of the Furies. Next to things of necessity, the rule for a gift, which one of my friends prescribed, is, that we might convey to some person that which properly belonged to his character, and was easily associated with him in thought. But our tokens of compliment and love are for the most part barbarous. Rings and other jewels are not gifts, but apologies for gifts. The only gift is a portion of thyself. Thou must bleed for me. Therefore the poet brings his poem; the shepherd, his lamb; the farmer, corn; the miner, a gem; the sailor, coral and shells; the painter, his picture; the girl, a handkerchief of her own sewing. This is right and pleasing, for it restores society in so far to its primary basis, when a man's biography is conveyed in his gift, and every man's wealth is an index of his merit. But it is a cold, lifeless business when you go to the shops to buy me something, which does not represent your life and talent, but a goldsmith's. This is fit for kings, and rich men who represent kings, and a false state of property, to make presents of gold and silver stuffs, as a kind of symbolical sin-offering, or payment of black-mail.

The law of benefits is a difficult channel, which requires careful sailing, or rude boats. It is not the office of a man to receive gifts. How dare you give them? We wish to be self-sustained. We do not quite forgive a giver. The hand that feeds us is in some danger of being bitten. We can re-

ceive anything from love, for that is a way of receiving it from ourselves; but not from any one who assumes to bestow. We sometimes hate the meat which we eat, because there seems something of degrading dependence in living by it.

> Brother, if Jove to thee a present make,
> Take heed that from his hands thou nothing take.

We ask the whole. Nothing less will content us. We arraign society, if it do not give us besides earth, and fire, and water, opportunity, love, reverence, and objects of veneration.

He is a good man who can receive a gift well. We are either glad or sorry at a gift, and both emotions are unbecoming. Some violence, I think, is done, some degradation borne, when I rejoice or grieve at a gift. I am sorry when my independence is invaded or when a gift comes from such as do not know my spirit, and so the act is not supported; and if the gift pleases me overmuch, then I should be ashamed that the donor should read my heart, and see that I love his commodity and not him. The gift, to be true, must be the flowing of the giver unto me, correspondent to my flowing unto him. When the waters are at level, then my goods pass to him, and his to me. All his are mine, all mine his. I say to him, How can you give me this pot of oil, or this flagon of wine, when all your oil and wine is mine, which belief of mine this gift seems to deny? Hence the fitness of beautiful, not useful things for gifts. This giving is flat usurpation, and therefore when the beneficiary is ungrateful, as all beneficiaries hate all Timons, not at all considering the value of the gift, but looking back to the greater store it was taken from, I rather sympathize with the beneficiary, than with the anger of my lord Timon. For, the expectation of gratitude is mean, and is continually punished by the total insensibility of the obliged person. It is a great happiness to get off without injury and heart-burning, from one who has had the ill luck to be served by you. It is a very onerous business, this of being served, and the debtor naturally wishes to give you a slap. A golden text for these gentlemen is that which I so admire in the Buddhist, who never thanks, and who says, "Do not flatter your benefactors."

The reason of these discords I conceive to be, that there is no commensurability between a man and any gift. You cannot give anything to a magnanimous person. After you have served him, he at once puts you in debt by his magnanimity. The service a man renders his friend is trivial and selfish, compared with the service he knows his friend stood in readiness to yield him, alike before he had begun to serve his friend, and now also. Compared with that goodwill I bear my friend, the benefit it is in my power to render him seems small. Besides, our action on each other, good as well as evil, is so incidental and at random, that we can seldom hear the acknowledgments of any person who would thank us for a benefit, without some shame and humiliation. We can rarely strike a direct stroke, but must be content with an oblique one; we seldom have the satisfaction of yielding a direct benefit, which is directly received. But rectitude scatters favors on every side without knowing it, and receives with wonder the thanks of all people.

I fear to breathe any treason against the majesty of love, which is the genius and god of gifts, and to whom we must not affect to prescribe. Let him give kingdoms or flower-leaves indifferently. There are persons, from whom we always expect fairy tokens; let us not cease to expect them. This is prerogative, and not to be limited by our municipal rules. For the rest, I like to see that we cannot be bought and sold. The best of hospitality and of generosity is also not in the will but in fate. I find that I am not much to you; you do not need me; you do not feel me; then am I thrust out of doors, though you proffer me house and lands. No services are of any value, but only likeness. When I have attempted to join myself to others by services, it proved an intellectual trick,—no more. They eat your service like apples, and leave you out. But love them, and they feel you, and delight in you all the time.

NATURE

(1844)

The rounded world is fair to see,
Nine time folded in mystery:
Though baffled seers cannot impart
The secret of its laboring heart,
Throb thine with Nature's throbbing breast,
And all is clear from east to west,
Spirit that lurks each form within
Beckons to spirit of its kin;
Self-kindled every atom glows,
And hints the future which it owes.

THERE are days which occur in this climate, at almost any season of the year, wherein the world reaches its perfection, when the air, the heavenly bodies, and the earth, make a harmony, as if nature would indulge her offspring; when, in these bleak upper sides of the planet, nothing is to desire that we have heard of the happiest latitudes, and we bask in the shining hours of Florida and Cuba; when everything that has life gives sign of satisfaction, and the cattle that lie on the ground seem to have great and tranquil thoughts. These halcyons may be looked for with a little more assurance in that pure October weather, which we distinguish by the name of the Indian Summer. The day, immeasurably long, sleeps over the broad hills and warm wide fields. To have lived through all its sunny hours, seems longevity enough. The solitary places do not seem quite lonely. At the gates of the forest, the surprised man of the world is forced to leave his city estimates of great and small, wise and foolish. The knapsack of custom falls off his back with the first step he makes into these precincts. Here is sanctity which shames our religions, and reality which discredits our heroes. Here we find nature to be the

circumstance which dwarfs every other circumstance, and judges like a god all men that come to her. We have crept out of our close and crowded houses into the night and morning, and we see what majestic beauties daily wrap us in their bosom. How willingly we would escape the barriers which render them comparatively impotent, escape the sophistication and second thought, and suffer nature to entrance us. The tempered light of the woods is like a perpetual morning, and is stimulating and heroic. The anciently reported spells of these places creep on us. The stems of pines, hemlocks, and oaks, almost gleam like iron on the excited eye. The incommunicable trees begin to persuade us to live with them, and quit our life of solemn trifles. Here no history, or church, or state, is interpolated on the divine sky and the immortal year. How easily we might walk onward into the opening landscape, absorbed by new pictures, and by thoughts fast succeeding each other, until by degrees the recollection of home was crowded out of the mind, all memory obliterated by the tyranny of the present, and we were led in triumph by nature.

These enchantments are medicinal, they sober and heal us. These are plain pleasures, kindly and native to us. We come to our own, and make friends with matter, which the ambitious chatter of the schools would persuade us to despise. We never can part with it; the mind loves its old home: as water to our thirst, so is the rock, the ground, to our eyes, and hands, and feet. It is firm water: it is cold flame: what health, what affinity! Ever an old friend, ever like a dear friend and brother, when we chat affectedly with strangers, comes in this honest face, and takes a grave liberty with us, and shames us out of our nonsense. Cities give not the human senses room enough. We go out daily and nightly to feed the eyes on the horizon, and require so much scope, just as we need water for our bath. There are all degrees of natural influence, from these quarantine powers of nature, up to her dearest and gravest ministrations to the imagination and the soul. There is the bucket of cold water from the spring, the wood-fire to which the chilled traveller rushes for safety,—and there is the sublime moral of autumn and of noon. We nestle in nature, and draw our living as parasites

from her roots and grains, and we receive glances from the heavenly bodies, which calls us to solitude, and fortell the remotest future. The blue zenith is the point in which romance and reality meet. I think, if we should be rapt away into all that we dream of heaven, and should converse with Gabriel and Uriel, the upper sky would be all that would remain of our furniture.

It seems as if the day was not wholly profane, in which we have given heed to some natural object. The fall of snowflakes in a still air, preserving to each crystal its perfect form; the blowing of sleet over a wide sheet of water, and over plains, the waving rye-field, the mimic waving of acres of houstonia, whose innumerable florets whiten and ripple before the eye; the reflections of trees and flowers in glassy lakes; the musical steaming odorous south wind, which converts all trees to windharps; the crackling and spurting of hemlock in the flames; or of pine logs, which yield glory to the walls and faces in the sitting-room,— these are the music and pictures of the most ancient religion. My house stands in low land, with limited outlook, and on the skirt of the village. But I go with my friend to the shore of our little river; and with one stroke of the paddle, I leave the village politics and personalities, yes, and the world of villages and personalities behind, and pass into a delicate realm of sunset and moonlight, too bright almost for spotted man to enter without noviciate and probation. We penetrate bodily this incredible beauty: we dip our hands in this painted element: our eyes are bathed in these lights and forms. A holiday, a villeggiatura, a royal revel, the proudest, most heart-rejoicing festival that valor and beauty, power and taste, ever decked and enjoyed, establishes itself on the instant. These sunset clouds, these delicately emerging stars, with their private and ineffable glances, signify it and proffer it. I am taught the poorness of our invention, the ugliness of towns and palaces. Art and luxury have early learned that they must work as enchantment and sequel to this original beauty. I am overinstructed for my return. Henceforth I shall be hard to please. I cannot go back to toys. I am grown expensive and sophisticated. I can no longer live without elegance:

but a countryman shall be my master of revels. He who knows the most, he who knows what sweets and virtues are in the ground, the waters, the plants, the heavens, and how to come to these enchantments, is the rich and royal man. Only as far as the masters of the world have called in nature to their aid, can they reach the height of magnificence. This is the meaning of their hanging gardens, villas, garden-houses, islands, parks, and preserves, to back their faulty personality with these strong accessories. I do not wonder that the landed interest should be invincible in the state with these dangerous auxiliaries. These bribe and invite; not kings, not palaces, not men, not women, but these tender and poetic stars, eloquent of secret promises. We heard what the rich man said, we knew of his villa, his grove, his wine, and his company, but the provocation and point of the invitation came out of these beguiling stars. In their soft glances, I see what men strove to realize in some Versailles, or Paphos, or Ctesiphon. Indeed, it is the magical lights of the horizon, and the blue sky for the background, which save all our works of art, which were otherwise bawbles. When the rich tax the poor with servility and obsequiousness, they should consider the effect of men reputed to be the possessors of nature, on imaginative minds. Ah! if the rich were rich as the poor fancy riches! A boy hears a military band play on the field at night, and he has kings and queens, and famous chivalry palpably before him. He hears the echoes of a horn in a hill country, in the Notch Mountains, for example, which converts the mountains into an Æolian harp, and this supernatural *tiralira* restores to him the Dorian mythology, Apollo, Diana, and all divine hunters, and huntresses. Can a musical note be so lofty, so haughtily beautiful! To the poor young poet, thus fabulous is his picture of society; he is loyal; he respects the rich; they are rich for the sake of his imagination; how poor his fancy would be, if they were not rich! That they have some high-fenced grove, which they call a park; that they live in larger and better-garnished saloons than he has visited, and go in coaches, keeping only the society of the elegant, to watering-places, and to distant cities, are the groundwork from which he

has delineated estates of romance, compared with which their actual possessions are shanties and paddocks. The muse herself betrays her son, and enhances the gifts of wealth and well-born beauty, by a radiation out of the air, and clouds, and forests that skirt the road,—a certain haughty favor, as if from patrician genii to patricians, a kind of aristocracy in nature, a prince of the power of the air.

The moral sensibility which makes Edens and Tempes so easily, may not be always found, but the material landscape is never far off. We can find these enchantments without visiting the Como Lake, or the Madeira Islands. We exaggerate the praises of local scenery. In every landscape, the point of astonishment is the meeting of the sky and the earth, and that is seen from the first hillock as well as from the top of the Alleghanies. The stars at night stoop down over the brownest, homeliest common, with all the spiritual magnificence which they shed on the Campagna, or on the marble deserts of Egypt. The uprolled clouds and the colors of morning and evening, will transfigure maples and alders. The difference between landscape and landscape is small, but there is great difference in the beholders. There is nothing so wonderful in any particular landscape, as the necessity of being beautiful under which every landscape lies. Nature cannot be surprised in undress. Beauty breaks in everywhere.

But it is very easy to outrun the sympathy of readers on this topic, which schoolmen called *natura naturata,* or nature passive. One can hardly speak directly of it without excess. It is as easy to broach in mixed companies what is called "the subject of religion." A susceptible person does not like to indulge his tastes in this kind, without the apology of some trivial necessity: he goes to see a wood-lot, or to look at the crops, or to fetch a plant or a mineral from a remote locality, or he carries a fowling-piece, or a fishing-rod. I suppose this shame must have a good reason. A dilettantism in nature is barren and unworthy. The fop of fields is no better than his brother of Broadway. Men are naturally hunters and inquisitive of wood-craft, and I suppose that such a gazetteer as wood-cutters and Indians

should furnish facts for, would take place in the most sumptuous drawing-rooms of all the "Wreaths" and "Flora's chaplets" of the book-shops; yet ordinarily, whether we are too clumsy for so subtle a topic, or from whatever cause, as soon as men begin to write on nature, they fall into euphuism. Frivolity is a most unfit tribute to Pan, who ought to be represented in the mythology as the most continent of gods. I would not be frivolous before the admirable reserve and prudence of time, yet I cannot renounce the right of returning often to this old topic. The multitude of false churches accredits the true religion. Literature, poetry, science, are the homage of man to this unfathomed secret, concerning which no sane man can affect an indifference or incuriosity. Nature is loved by what is best in us. It is loved as the city of God, although, or rather because there is no citizen. The sunset is unlike anything that is underneath it: it wants men. And the beauty of nature must always seem unreal and mocking, until the landscape has human figures, that are as good as itself. If there were good men, there would never be this rapture in nature. If the king is in the palace, nobody looks at the walls. It is when he is gone, and the house is filled with grooms and gazers, that we turn from the people, to find relief in the majestic men that are suggested by the pictures and the architecture. The critics who complain of the sickly separation of the beauty of nature from the thing to be done, must consider that our hunting of the picturesque is inseparable from our protest against false society. Man is fallen; nature is erect, and serves as a differential thermometer, detecting the presence or absence of the divine sentiment in man. By fault of our dulness and selfishness, we are looking up to nature, but when we are convalescent, nature will look up to us. We see the foaming brook with compunction: if our own life flowed with the right energy, we should shame the brook. The stream of zeal sparkles with real fire, and not with reflex rays of sun and moon. Nature may be as selfishly studied as trade. Astronomy to the selfish becomes astrology. Psychology, mesmerism (with intent to show where our spoons are gone); and anatomy and physiology, become phrenology and palmistry

But taking timely warning, and leaving many things unsaid on this topic, let us not longer omit our homage to the Efficient Nature, *natura naturans,* the quick cause, before which all forms flee as the driven snows, itself secret, its works driven before it in flocks and multitudes, (as the ancient represented nature by Proteus, a shepherd,) and in undescribable variety. It publishes itself in creatures, reaching from particles and spicula, through transformation on transformation to the highest symmetries, arriving at consummate results without a shock or a leap. A little heat, that is, a little motion, is all that differences the bald, dazzling white, and deadly cold poles of the earth from the prolific tropical climates. All changes pass without violence, by reason of the two cardinal conditions of boundless space and boundless time. Geology has initiated us into the secularity of nature, and taught us to disuse our dame-school measures, and exchange our Mosaic and Ptolemaic schemes for her large style. We knew nothing rightly, for want of perspective. Now we learn what patient periods must round themselves before the rock is formed, then before the rock is broken, and the first lichen race has disintegrated the thinnest external plate into soil, and opened the door for the remote Flora, Fauna, Ceres, and Pomona, to come in. How far off yet is the trilobite! how far the quadruped! how inconceivably remote is man! All duly arrive, and then race after race of men. It is a long way from granite to the oyster; farther yet to Plato, and the preaching of the immortality of the soul. Yet all must come, as surely as the first atom has two sides.

Motion or change, and identity or rest, are the first and second secrets of nature: Motion and Rest. The whole code of her laws may be written on the thumbnail, or the signet of a ring. The whirling bubble on the surface of a brook, admits us to the secret of the mechanics of the sky. Every shell on the beach is a key to it. A little water made to rotate in a cup explains the formation of the simpler shells; the addition of matter from year to year, arrives at last at the most complex form; and yet so poor is nature with all her craft, that, from the beginning to the end of the universe, she has but one stuff,—but one stuff with its

two ends, to serve up all her dream-like variety. Compound it how she will, star, sand, fire, water, tree, man, it is still one stuff, and betrays the same properties.

Nature is always consistent, though she feigns to contravene her own laws. She keeps her laws, and seems to transcend them. She arms and equips an animal to find its place and living in the earth, and, at the same time, she arms and equips another animal to destroy it. Space exists to divide creatures; but by clothing the sides of a bird with a few feathers, she gives him a petty omnipresence. The direction is forever onward, but the artist still goes back for materials, and begins again with the first elements on the most advanced stage: otherwise, all goes to ruin. If we look at her work, we seem to catch a glance of a system in transition. Plants are the young of the world, vessels of health and vigor; but they grope ever upward toward consciousness; the trees are imperfect men, and seem to bemoan their imprisonment, rooted in the ground. The animal is the novice and probationer of a more advanced order. The men, though young, having tasted the first drop from the cup of thought, are already dissipated: the maples and ferns are still uncorrupt; yet no doubt, when they come to consciousness, they too will curse and swear. Flowers so strictly belong to youth, that we adult men soon come to feel, that their beautiful generations concern not us: we have had our day; now let the children have theirs. The flowers jilt us, and we are old bachelors with our ridiculous tenderness.

Things are so strictly related, that according to the skill of the eye, from any one object the parts and properties of any other may be predicted. If we had eyes to see it, a bit of stone from the city wall would certify us of the necessity that man must exist, as readily as the city. That identity makes us all one, and reduces to nothing great intervals on our customary scale. We talk of deviations from natural life, as if artificial life were not also natural. The smoothest curled courtier in the boudoirs of a palace has an animal nature, rude and aboriginal as a white bear, omnipotent to its own ends, and is directly related, there amid essences and billets-doux, to Himmaleh mountain-

chains, and the axis of the globe. If we consider how much we are nature's, we need not be superstitious about towns, as if that terrific or benefic force did not find us there also, and fashion cities. Nature who made the mason, made the house. We may easily hear too much of rural influences. The cool disengaged air of natural objects, makes them enviable to us, chafed and irritable creatures with red faces, and we think we shall be as grand as they, if we camp out and eat roots; but let us be men instead of woodchucks, and the oak and the elm shall gladly serve us, though we sit in chairs of ivory on carpets of silk.

This guilding identity runs through all the surprises and contrasts of the piece, and characterizes every law. Man carries the world in his head, the whole astronomy and chemistry suspended in a thought. Because the history of nature is charactered in his brain, therefore is he the prophet and discoverer of her secrets. Every known fact in natural science was divined by the presentiment of somebody, before it was actually verified. A man does not tie his shoe without recognizing laws which bind the farthest regions of nature: moon, plant, gas, crystal, are concrete geometry and numbers. Common sense knows its own, and recognizes the fact at first sight in chemical experiment. The common sense of Franklin, Dalton, Davy, and Black, is the same common sense which made the arrangements which now it discovers.

If the identity expresses organized rest, the counter action runs also into organization. The astronomers said, "Give us matter and a little motion, and we will construct the universe. It is not enough that we should have matter, we must also have a single impulse, one shove to launch the mass, and generate the harmony of the centrifugal and centripetal forces. Once heave the ball from the hand, and we can show how all this mighty order grew."—"A very unreasonable postulate," said the metaphysicians, "and a plain begging of the question. Could you not prevail to know the genesis of projection, as well as the continuation of it?" Nature, meanwhile, had not waited for the discussion, but, right or wrong, bestowed the impulse, and the balls rolled. It was no great affair, a mere push, but the

astronomers were right in making much of it, for there is no end to the consequences of the act. That famous aboriginal push propagates itself through all the balls of the system, and through every atom of every ball, through all the races of creatures, and through the history and performances of every individual. Exaggeration is in the course of things. Nature sends no creature, no man into the world, without adding a small excess of his proper quality. Given the planet, it is still necessary to add the impulse; so, to every creature nature added a little violence of direction in its proper path, a shove to put it on its way; in every instance, a slight generosity, a drop too much. Without electricity the air would rot, and without this violence of direction, which men and women have, without a spice of bigot and fanatic, no excitement, no efficiency. We aim above the mark, to hit the mark. Every act hath some falsehood of exaggeration in it. And when now and then comes along some sad, sharp-eyed man, who sees how paltry a game is played, and refuses to play, but blabs the secret; —how then? is the bird flown? O no, the wary Nature sends a new troop of fairer forms, of lordlier youths, with a little more excess of direction to hold them fast to their several aim; makes them a little wrong-headed in that direction in which they are rightest, and on goes the game again with new whirl, for a generation or two more. The child with his sweet pranks, the fool of his senses, commanded by every sight and sound, without any power to compare and rank his sensations, abandoned to a whistle or a painted chip, to a lead dragoon, or a gingerbread dog, individualizing everything, generalizing nothing, delighted with every new thing, lies down at night overpowered by the fatigue, which this day of continual pretty madness has incurred. But Nature has answered her purpose with the curly, dimpled lunatic. She has tasked every faculty, and has secured the symmetrical growth of the bodily frame, by all these attitudes and exertions,—an end of the first importance, which could not be trusted to any care less perfect than her own. This glitter, this opaline lustre plays round the top of every toy to his eyes, to ensure his fidelity, and he is deceived to his good. We are made alive and kept

alive by the same arts. Let the stoics say what they please, we do not eat for the good of living, but because the meat is savory and the appetite is keen. The vegetable life does not content itself with casting from the flower or the tree a single seed, but it fills the air and earth with a prodigality of seeds, that, if thousands perish, thousands may plant themselves, that hundreds may come up, that tens may live to maturity, that, at least, one may replace the parent. All things betray the same calculated profusion. The excess of fear with which the animal frame is hedged round, shrinking from cold, starting at sight of a snake, or at a sudden noise, protects us, through a multitude of groundless alarms, from some one real danger at last. The lover seeks in marriage his private felicity and perfection, with no prospective end; and nature hides in his happiness her own end, namely, progeny, or the perpetuity of the race.

But the craft with which the world is made, runs also into the mind and character of men. No man is quite sane; each has a vein of folly in his composition, a slight determination of blood to the head, to make sure of holding him hard to some one point which nature had taken to heart. Great causes are never tried on their merits; but the cause is reduced to particulars to suit the size of the partisans, and the contention is ever hottest on minor matters. Not less remarkable is the overfaith of each man in the importance of what he has to do or say. The poet, the prophet, has a higher value for what he utters than any hearer, and therefore it gets spoken. The strong, self-complacent Luther declares with an emphasis, not to be mistaken, that "God himself cannot do without wise men." Jacob Behmen and George Fox betray their egotism in the pertinacity of their controversial tracts, and James Naylor once suffered himself to be worshipped as the Christ. Each prophet comes presently to identify himself with his thought, and to esteem his hat and shoes sacred. However this may discredit such persons with the judicious, it helps them with the people, as it gives heat, pungency, and publicity to their words. A similar experience is not infrequent in private life. Each young and ardent person writes a diary, in which, when the hours of prayer and penitence

arrive, he inscribes his soul. The pages thus written are, to him, burning and fragrant: he reads them on his knees by midnight and by the morning star; he wets them with his tears: they are sacred; too good for the world, and hardly yet to be shown to the dearest friend. This is the man-child that is born to the soul, and her life still circulates in the babe. The umbilical cord has not yet been cut. After some time has elapsed, he begins to wish to admit his friend to this hallowed experience, and with hesitation, yet with firmness, exposes the pages to his view. Will they not burn his eyes? The friend coldly turns them over, and passes from the writing to conversation, with easy transition, which strikes the other party with astonishment and vexation. He cannot suspect the writing itself. Days and nights of fervid life, of communion with angels of darkness and of light, have engraved their shadowy characters on that tear-stained book. He suspects the intelligence or the heart of his friend. Is there then no friend? He cannot yet credit that one may have impressive experience, and yet may not know how to put his private fact into literature; and perhaps the discovery that wisdom has other tongues and ministers than we, that though we should hold our peace, the truth would not the less be spoken, might check injuriously the flames of our zeal. A man can only speak, so long as he does not feel his speech to be partial and inadequate. It is partial, but he does not see it to be so, whilst he utters it. As soon as he is released from the instinctive and particular, and sees its partiality, he shuts his mouth in disgust. For, no man can write anything, who does not think that what he writes is for the time the history of the world; or do anything well, who does not esteem his work to be of importance. My work may be of none, but I must not think it of none, or I shall not do it with impunity.

In like manner, there is throughout nature something mocking, something that leads us on and on, but arrives nowhere, keeps no faith with us. All promise outruns the performance. We live in a system of approximations. Every end is prospective of some other end, which is also temporary; a round and final success nowhere. We are

encamped in nature, not domesticated. Hunger and thirst lead us on to eat and to drink; but bread and wine, mix and cook them how you will, leave us hungry and thirsty, after the stomach is full. It is the same with all our arts and performances. Our music, our poetry, our language itself are not satisfactions, but suggestions. The hunger for wealth, which reduces the planet to a garden, fools the eager pursuer. What is the end sought? Plainly to secure the ends of good sense and beauty, from the intrusion of deformity or vulgarity of any kind. But what an operose method! What a train of means to secure a little conversation! This palace of brick and stone, these servants, this kitchen, these stables, horses and equipage, this bank-stock, and file of mortgages; trade to all the world, country-house and cottage by the waterside, all for a little conversation, high, clear, and spiritual! Could it not be had as well by beggars on the highway? No, all these things came from successive efforts of these beggars to remove friction from the wheels of life, and give opportunity. Conversation, character, were the avowed ends; wealth was good as it appeased the animal cravings, cured the smoky chimney, silenced the creaking door, brought friends together in a warm and quiet room, and kept the children and the dinner-table in a different apartment. Thought, virtue, beauty, were the ends; but it was known that men of thought and virtue sometimes had the headache, or wet feet, or could lose good time whilst the room was getting warm in winter days. Unluckily, in the exertions necessary to remove these inconveniences, the main attention has been diverted to this object; the old aims have been lost sight of, and to remove friction has come to be the end. That is the ridicule of rich men, and Boston, London, Vienna, and now the governments generally of the world, are cities and governments of the rich, and the masses are not men, but *poor men,* that is, men who would be rich; this is the ridicule of the class, that they arrive with pains and sweat and fury nowhere; when all is done, it is for nothing. They are like one who has interrupted the conversation of a company to make his speech, and now has forgotten what he meant to say. The appearance strikes the eye everywhere of an aimless society,

of aimless nations. Were the ends of nature so great and cogent, as to exact this immense sacrifice of men?

Quite analogous to the deceits in life, there is, as might be expected, a similar effect on the eye from the face of external nature. There is in woods and waters a certain enticement and flattery, together with a failure to yield a present satisfaction. This disappointment is felt in every landscape. I have seen the softness and beauty of the summer-clouds floating feathery overhead, enjoying, as it seemed, their height and privilege of motion, whilst yet they appeared not so much the drapery of this place and hour, as for looking to some pavilions and gardens of festivity beyond. It is an odd jealousy: but the poet finds himself not near enough to his object. The pine-tree, the river, the bank of flowers before him, does not seem to be nature. Nature is still elsewhere. This or this is but outskirt and far-off reflection and echo of the triumph that has passed by, and is now at its glancing splendor and heyday, perchance in the neighboring fields, or, if you stand in the field, then in the adjacent woods. The present object shall give you this sense of stillness that follows a pageant which has just gone by. What splendid distance, what recesses of ineffable pomp and loveliness in the sunset! But who can go where they are, or lay his hand or plant his foot thereon? Off they fall from the round world forever and ever. It is the same among the men and women, as among the silent trees, always a referred existence, an absence, never a presence and satisfaction. Is it, that beauty can never be grasped? in persons and in landscape is equally inaccessible? The accepted and betrothed lover has lost the wildest charm of his maiden in her acceptance of him. She was heaven whilst he pursued her as a star: she cannot be heaven, if she stoops to such a one as he.

What shall we say of this omnipresent appearance of that first projectile impulse, of this flattery and balking of so many well-meaning creatures? Must we not suppose somewhere in the universe a slight treachery and derision? Are we not engaged to a serious resentment of this use that is made of us? Are we tickled trout, and fools of nature? One look at the face of heaven and earth lays all petulance at rest, and soothes us to wiser convictions. To the intelligent,

nature converts itself into a vast promise, and will not be rashly explained. Her secret is untold. Many and many an Œdipus arrives: he has the whole mystery teeming in his brain. Alas! the same sorcery has spoiled his skill; no syllable can he shape on his lips. Her mighty orbit vaults like the fresh rainbow into the deep, but no archangel's wing was yet strong enough to follow it, and report of the return of the curve. But it also appears, that our actions are seconded and disposed to greater conclusions than we designed. We are escorted on every hand through life by spiritual agents, and a beneficent purpose lies in wait for us. We cannot bandy words with nature, or deal with her as we deal with persons. If we measure our individual forces against hers, we may easily feel as if we were the sport of an insuperable destiny. But if, instead of identifying ourselves with the work, we feel that the soul of the workman streams through us, we shall find the peace of the morning dwelling first in our hearts, and the fathomless powers of gravity and chemistry, and, over them, of life, pre-existing within us in their highest form.

The uneasiness which the thought of our helplessness in the chain of causes occasions us, results from looking too much at one condition of nature, namely, Motion. But the drag is never taken from the wheel. Whenever the impulse exceeds, the Rest or Identity insinuates its compensation. All over the wide fields of earth grows the prunella or self-heal. After every foolish day we sleep off the fumes and furies of its hours; and though we are always engaged with particulars, and often enslaved to them, we bring with us to every experiment the innate universal laws. These, while they exist in the mind as ideas, stand around us in nature forever embodied, a present sanity to expose and cure the insanity of men. Our servitude to particulars betrays into a hundred foolish expectations. We anticipate a new era from the invention of a locomotive, or a balloon; the new engine brings with it the old checks. They say that by electro-magnetism, your salad shall be grown from the seed, whilst your fowl is roasting for dinner: it is a symbol of our modern aims and endeavors,—of our condensation and acceleration of objects: but nothing is gained: nature cannot

be cheated: man's life is but seventy salads long, grow they swift or grow they slow. In these checks and impossibilities, however, we find our advantage, not less than in the impulses. Let the victory fall where it will, we are on that side. And the knowledge that we traverse the whole scale of being, from the centre to the poles of nature, and have some stake in every possibility, lends that sublime lustre to death, which philosophy and religion have too outwardly and literally striven to express in the popular doctrine of the immortality of the soul. The reality is more excellent than the report. Here is no ruin, no discontinuity, no spent ball. The divine circulations never rest nor linger. Nature is the incarnation of a thought, and turns to a thought, again, as ice becomes water and gas. The world is mind precipitated, and the volatile essence is forever escaping again into the state of free thought. Hence the virtue and pungency of the influence on the mind, of natural objects, whether inorganic or organized. Man imprisoned, man crystallized, man vegetative, speaks to man impersonated. That power which does not respect quantity, which makes the whole and the particle its equal channel, delegates its smile to the morning, and distils its essence into every drop of rain. Every moment instructs, and every object: for wisdom is infused into every form. It has been poured into us as blood; it convulsed us as pain; it slid into us as pleasure; it enveloped us in dull, melancholy days, or in days of cheerful labor; we did not guess its essence, until after a long time.

POLITICS

(1844)

Gold and iron are good
To buy iron and gold;
All earth's fleece and food
For their like are sold.
Boded Merlin wise,
Proved Napoleon great,—
Nor kind nor coinage buys
Aught above its rate.
Fear, Craft, and Avarice
Cannot rear a State.
Out of dust to build
What is more than dust,—
Walls Amphion piled
Phœbus stablish must.
When the Muses nine
With the Virtues meet,
Find to their design
An Atlantic seat,
By green orchard boughs
Fended from the heat,
Where the statesman ploughs
Furrow for the wheat;
When the Church is social worth,
When the state-house is the hearth,
Then the perfect State is come,
The republican at home.

IN dealing with the State, we ought to remember that its institutions are not aboriginal, though they existed before we were born: that they are not superior to the citizen: that every one of them was once the act of a single man: every law and usage was a man's expedient to meet a particular case; that they all are imitable, all alterable; we may make as good; we may make better. Society is an illusion to the young citizen. It lies before him in rigid repose, with certain names, men, and institutions, rooted like oak-trees to the centre, round which all arrange themselves the best they can. But the old statesman knows that society is fluid; there are no such roots and centres; but any particle may suddenly become the centre of the movement, and compel the system to gyrate round it, as every man of strong will, like Pisistratus, or Cromwell, does for a time, and every man of truth, like Plato, or Paul, does forever. But politics rest on necessary foundations, and cannot be treated with levity. Republics abound in young civilians, who believe that the laws make the city, that grave modifications

of the policy and modes of living, and employments of the population, that commerce, education, and religion, may be voted in or out; and that any measure, though it were absurd, may be imposed on a people, if only you can get sufficient voices to make it a law. But the wise know that foolish legislation is a rope of sand, which perishes in the twisting; that the State must follow, and not lead the character and progress of the citizen; the strongest usurper is quickly got rid of; and they only who built on Ideas, build for eternity; and that the form of government which prevails, is the expression of what cultivation exists in the population which permits it. The law is only a memorandum. We are superstitious, and esteem the statute somewhat: so much life as it has in the character of living men, is its force. The statute stands there to say, yesterday we agreed so and so, but how feel ye this article to-day? Our statute is a currency, which we stamp with our own portrait: it soon becomes unrecognizable, and in process of time will return to the mint. Nature is not democratic, nor limited monarchical, but despotic, and will not be fooled or abated of any jot of her authority, by the pertest of her sons: and as fast as the public mind is opened to more intelligence, the code is seen to be brute and stammering. It speaks not articulately, and must be made to. Meantime the education of the general mind never stops. The reveries of the true and simple are prophetic. What the tender poetic youth dreams, and prays, and paints to-day, but shuns the ridicule of saying aloud, shall presently be the resolutions of public bodies, then shall be carried as grievance and bill of rights through conflict and war, and then shall be triumphant law and establishment for a hundred years, until it gives place, in turn, to new prayers and pictures. The history of the State sketches in coarse outline the progress of thought, and follows at a distance the delicacy of culture and of aspiration.

The theory of politics, which has possessed the mind of men, and which they have expressed the best they could in their laws and in their revolutions, considers persons and property as the two objects for whose protection government exists. Of persons, all have equal rights, in virtue of being identical in nature. This interest, of course, with its whole

power demands a democracy. Whilst the rights of all as persons are equal, in virtue of their access to reason, their rights in property are very unequal. One man owns his clothes, and another owns a county. This accident, depending, primarily, on the skill and virtue of the parties, of which there is every degree, and secondarily, on patrimony, falls unequally, and its rights, of course, are unequal. Personal rights, universally the same, demand a government framed on the ratio of the census: property demands a government framed on the ratio of owners and of owning. Laban, who has flocks and herds, wishes them looked after by an officer on the frontiers, lest the Midianites shall drive them off, and pays a tax to that end. Jacob has no flocks or herds, and no fear of the Midianites, and pays no tax to the officer. It seemed fit that Laban and Jacob should have equal rights to elect the officer, who is to defend their persons, but that Laban and not Jacob, should elect the officer who is to guard the sheep and cattle. And, if question arise whether additional officers or watch-towers should be provided, must not Laban and Isaac, and those who must sell part of their herds to buy protection for the rest, judge better of this, and with more right, than Jacob, who, because he is a youth and a traveller, eats their bread and not his own?

In the earliest society the proprietors made their own wealth, and so long as it comes to the owners in the direct way, no other opinion would arise in any equitable community, than that property should make the law for property, and persons the law for persons.

But property passes through donation or inheritance to those who do not create it. Gift, in one case, makes it as really the new owner's, as labor made it the first owner's: in the other case, of patrimony, the law makes an ownership, which will be valid in each man's view according to the estimate which he sets on the public tranquillity.

It was not, however, found easy to embody the readily admitted principle, that property should make law for property, and persons for persons: since persons and property mixed themselves in every transaction. At last it seems settled, that the rightful distinction was, that the proprietors should have more elective franchise than non-proprietors, on the

Spartan principle of "calling that which is just, equal; not that which is equal, just."

That principle no longer looks so self evident as it appeared in former times, partly, because doubts have arisen whether too much weight had not been allowed in the laws, to property, and such a structure given to our usages, as allowed the rich to encroach on the poor, and to keep them poor; but mainly, because there is an instinctive sense, however obscure and yet inarticulate, that the whole constitution of property, on its present tenures, is injurious, and its influence on persons deteriorating and degrading; that truly, the only interest for the consideration of the State, is persons; that property will always follow persons; that the highest end of government is the culture of men: and if men can be educated, the institutions will share their improvement, and the moral sentiment will write the law of the land.

If it be not easy to settle the equity of this question, the peril is less when we take note of our natural defences. We are kept by better guards than the vigilance of such magistrates as we commonly elect. Society always consists, in greatest part, of young and foolish persons. The old, who have seen through the hypocrisy of courts and statesmen, die, and leave no wisdom to their sons. They believe their own newspaper, as their fathers did at their age. With such an ignorant and deceivable majority, States would soon run to ruin, but that there are limitations beyond which the folly and ambition of governors cannot go. Things have their laws, as well as men; and things refuse to be trifled with. Property will be protected. Corn will not grow, unless it is planted and manured; but the farmer will not plant or hoe it, unless the chances are a hundred to one, that he will cut and harvest it. Under any forms, persons and property must and will have their just sway. They exert their power, as steadily as matter its attraction. Cover up a pound of earth never so cunningly, divide and subdivide it; melt it to liquid, convert it to gas; it will always weigh a pound: it will always attract and resist other matter, by the full virtue of one pound weight;—and the attributes of a person, his wit and his moral energy, will exercise, under any law or extinguishing tyranny, their proper force,—if not overtly, then

covertly; if not for the law, then against it; with right, or by might.

The boundaries of personal influence it is impossible to fix, as persons are organs of moral or supernatural force. Under the dominion of an idea, which possesses the minds of multitudes, as civil freedom, or the religious sentiment, the powers of persons are no longer subjects of calculation. A nation of men unanimously bent on freedom, or conquest, can easily confound the arithmetic of statists, and achieve extravagant actions, out of all proportion to their means; as, the Greeks, the Saracens, the Swiss, the Americans, and the French have done.

In like manner, to every particle of property belongs its own attraction. A cent is the representative of a certain quantity of corn or other commodity. Its value is in the necessities of the animal man. It is so much warmth, so much bread, so much water, so much land. The law may do what it will with the owner of property, its just power will still attach to the cent. The law may in a mad freak say, that all shall have power except the owners of property: they shall have no vote. Nevertheless, by a higher law, the property will, year after year, write every statute that respects property. The non-proprietor will be the scribe of the proprietor. What the owners wish to do, the whole power of property will do, either through the law, or else in defiance of it. Of course, I speak of all the property, not merely of the great estates. When the rich are outvoted, as frequently happens, it is the joint treasury of the poor which exceeds their accumulations. Every man owns something, if it is only a cow, or a wheelbarrow, or his arms, and so has that property to dispose of.

The same necessity which secures the rights of person and property against the malignity or folly of the magistrate, determines the form and methods of governing, which are proper to each nation, and to its habit of thought, and nowise transferable to other states of society. In this country, we are very vain of our political institutions, which are singular in this, that they sprung, within the memory of living men, from the character and condition of the people, which they still express with sufficient fidelity,—and we ostentatiously

prefer them to any other in history. They are not better, but only fitter for us. We may be wise in asserting the advantage in modern times of the democratic form, but to other states of society, in which religion consecrated the monarchical, that and not this was expedient. Democracy is better for us, because the religious sentiment of the present time accords better with it. Born democrats, we are nowise qualified to judge of monarchy, which, to our fathers living in the monarchical idea, was also relatively right. But our institutions, though in coincidence with the spirit of the age, have not any exemption from the practical defects which have discredited other forms. Every actual State is corrupt. Good men must not obey the laws too well. What satire on government can equal the severity of censure conveyed in the word *politic,* which now for ages has signified *cunning,* intimating that the State is a trick?

The same benign necessity and the same practical abuse appear in the parties into which each State divides itself of opponents and defenders of the administration of the government. Parties are also founded on instincts, and have better guides to their own humble aims than the sagacity of their leaders. They have nothing perverse in their origin, but rudely mark some real and lasting relation. We might as wisely reprove the east wind, or the frost, as a political party, whose members, for the most part, could give no account of their position, but stand for the defence of those interests in which they find themselves. Our quarrel with them begins, when they quit this deep natural ground at the bidding of some leader, and, obeying personal considerations, throw themselves into the maintenance and defence of points, nowise belonging to their system. A party is perpetually corrupted by personality. Whilst we absolve the association from dishonesty, we cannot extend the same character to their leaders. They reap the rewards of the docility and zeal of the masses which they direct. Ordinarily, our parties are parties of circumstance, and not of principle; as, the planting interest in conflict with the commercial; the party of capitalists, and that of operatives; parties which are identical in their moral character, and which can easily change ground with each other, in the support of many of their meas-

ures. Parties of principle, as, religious sects, or the party of free-trade, of universal suffrage, of abolition of slavery, of abolition of capital punishment, degenerate into personalities, or would inspire enthusiasm. The vice of our leading parties in this country (which may be cited as a fair specimen of these societies of opinion) is, that they do not plant themselves on the deep and necessary grounds to which they are respectively entitled, but lash themselves to fury in the carrying of some local and momentary measure, nowise useful to the commonwealth. Of the two great parties, which, at this hour, almost share the nation between them, I should say, that, one has the best cause, and the other contains the best men. The philosopher, the poet, or the religious man will, of course, wish to cast his vote with the democrat, for free-trade, for wide suffrage, for the abolition of legal cruelties in the penal code, and for facilitating in every manner the access of the young and the poor to the sources of wealth and power. But he can rarely accept the persons whom the so-called popular party propose to him as representatives of these liberalities. They have not at heart the ends which give to the name of democracy what hope and virtue are in it. The spirit of our American radicalism is destructive and aimless: it is not loving, it has no ulterior and divine ends; but is destructive only out of hatred and selfishness. On the other side, the conservative party, composed of the most moderate, able, and cultivated part of the population, is timid, and merely defensive of property. It vindicates no right, it aspires to no real good, it brands no crime, it proposes no generous policy, it does not build, nor write, nor cherish the arts, nor foster religion, nor establish schools, nor encourage science, nor emancipate the slave, nor befriend the poor, or the Indian, or the immigrant. From neither party, when in power, has the world any benefit to expect in science, art, or humanity, at all commensurate with the resources of the nation.

I do not for these defects despair of our republic. We are not at the mercy of any waves of chance. In the strife of ferocious parties, human nature always finds itself cherished, as the children of the convicts at Botany Bay are found to have as healthy a moral sentiment as other children. Citi-

zens of feudal states are alarmed at our democratic institutions lapsing into anarchy; and the older and more cautious among ourselves are learning from Europeans to look with some terror at our turbulent freedom. It is said that in our license of construing the Constitution and in the despotism of public opinion, we have no anchor; and one foreign observer thinks he has found the safeguard in the sanctity of Marriage among us; and another thinks he has found it in our Calvinism. Fisher Ames expressed the popular security more wisely, when he compared a monarchy and a republic, saying, "that a monarchy is a merchantman, which sails well, but will sometimes strike on a rock, and go to the bottom; whilst a republic is a raft, which would never sink, but then your feet are always in water." No forms can have any dangerous importance, whilst we are befriended by the laws of things. It makes no difference how many tons weight of atmosphere presses on our heads, so long as the same pressure resists it within the lungs. Augment the mass a thousand fold, it cannot begin to crush us, as long as reaction is equal to action. The fact of two poles, of two forces, centripetal and centrifugal, is universal, and each force by its own activity develops the other. Wild liberty develops iron conscience. Want of liberty, by strengthening law and decorum, stupefies conscience. "Lynch-law" prevails only where there is greater hardihood and self-subsistency in the leaders. A mob cannot be a permanency: everybody's interest requires that it should not exist, and only justice satisfies all.

We must trust infinitely to the beneficent necessity which shines through all laws. Human nature expresses itself in them as characteristically as in statues, or songs, or railroads, and an abstract of the codes of nations would be a transcript of the common conscience. Governments have their origin in the moral identity of men. Reason for one is seen to be reason for another, and for every other. There is a middle measure which satisfies all parties, be they never so many, or so resolute for their own. Every man finds a sanction for his simplest claims and deeds in decisions of his own mind, which he calls Truth and Holiness. In these decisions all the citizens find a perfect agreement, and only

in these; not in what is good to eat, good to wear, good use of time, or what amount of land, or of public aid, each is entitled to claim. This truth and justice men presently endeavor to make application of, to the measuring of land, the apportionment of service, the protection of life and property. Their first endeavors, no doubt, are very awkward. Yet absolute right is the first governor; or, every government is an impure theocracy. The idea, after which each community is aiming to make and mend its law, is, the will of the wise man. The wise man, it cannot find in nature, and it makes awkward but earnest efforts to secure his government by contrivance; as, by causing the entire people to give their voices on every measure; or, by a double choice to get the representation of the whole; or, by a selection of the best citizens; or, to secure the advantages of efficiency and internal peace, by confiding the government to one, who may himself select his agents. All forms of government symbolize an immortal government, common to all dynasties and independent of numbers, perfect where two men exist, perfect where there is only one man.

Every man's nature is a sufficient advertisement to him of the character of his fellows. My right and my wrong, is their right and their wrong. Whilst I do what is fit for me, and abstain from what is unfit, my neighbor and I shall often agree in our means, and work together for a time to one end. But whenever I find my dominion over myself not sufficient for me, and undertake the direction of him also, I overstep the truth, and come into false relations to him. I may have so much more skill or strength than he, that he cannot express adequately his sense of wrong, but it is a lie, and hurts like a lie both him and me. Love and nature cannot maintain the assumption: it must be executed by a practical lie, namely, by force. This undertaking for another, is the blunder which stands in colossal ugliness in the governments of the world. It is the same thing in numbers, as in a pair, only not quite so intelligible. I can see well enough a great difference between my setting myself down to a self-control, and my going to make somebody else act after my views: but when a quarter of the human race assume to tell me what I must do, I may be too much disturbed by

the circumstances to see so clearly the absurdity of their command. Therefore, all public ends look vague and quixotic beside private ones. For, any laws but those which men make for themselves, are laughable. If I put myself in the place of my child, and we stand in one thought, and see that things are thus or thus, that perception is law for him and me. We are both there, both act. But if, without carrying him into the thought, I look over into his plot, and guessing how it is with him, ordain this or that, he will never obey me. This is the history of governments,—one man does something which is to bind another. A man who cannot be acquainted with me, taxes me; looking from afar at me, ordains that a part of my labor shall go to this or that whimsical end, not as I, but as he happens to fancy. Behold the consequence. Of all debts, men are least willing to pay the taxes. What a satire is this on government! Everywhere they think they get their money's worth, except for these.

Hence, the less government we have, the better,—the fewer laws, and the less confided power. The antidote to this abuse of formal Government, is, the influence of private character, the growth of the Individual; the reappearance of the principal to supersede the proxy; the appearance of the wise man, of whom the existing government, is, it must be owned, but a shabby imitation. That which all things tend to educe, which freedom, cultivation, intercourse, revolutions, go to form and deliver, is character; that is the end of nature, to reach unto this coronation, of her king. To educate the wise man, the State exists; and with the appearance of the wise man, the State expires. The appearance of character makes the State unnecessary. The wise man is the State. He needs no army, fort, or navy,—he loves men too well; no bribe, or feast, or palace, to draw friends to him; no vantage ground, no favorable circumstance. He needs no library, for he has not done thinking; no church, for he is a prophet; no statute book, for he is the law-giver; no money, for he is value; no road, for he is at home where he is; no experience, for the life of the creator shoots through him and looks from his eyes. He has no personal friends, for he who has the spell to draw the prayer and piety of all men unto him, needs not husband and educate a few, to share with him a

select and poetic life. His relation to men is angelic; his memory is myrrh to them; his presence, frankincense and flowers.

We think our civilization near its meridian, but we are yet only at the cock-crowing and the morning star. In our barbarous society the influence of character is in its infancy. As a political power, as the rightful lord who is to tumble all rulers from their chairs, its presence is hardly yet suspected. Malthus and Ricardo quite omit it; the Annual Register is silent; in the Conversations' Lexicon, it is not set down; the President's Message, the Queen's Speech, have not mentioned it; and yet it is never nothing. Every thought which genius and piety throw into the world, alters the world. The gladiators in the lists of power feel, through all their frocks of force and simulation, the presence of worth. I think the very strife of trade and ambition are confession of this divinity; and successes in those fields are the poor amends, the fig-leaf with which the shamed soul attempts to hide its nakedness. I find the like unwilling homage in all quarters. It is because we know how much is due from us that we are impatient to show some petty talent as a substitute for worth. We are haunted by a conscience of this right to grandeur of character, and are false to it. But each of us has some talent, can do somewhat useful, or graceful, or formidable, or amusing, or lucrative. That we do, as an apology to others and to ourselves, for not reaching the mark of a good and equal life. But it does not satisfy us, whilst we thrust it on the notice of our companions. It may throw dust in their eyes, but does not smooth our own brow, or give us the tranquillity of the strong when we walk abroad. We do penance as we go. Our talent is a sort of expiation, and we are constrained to reflect on our splendid moment, with a certain humiliation, as somewhat too fine, and not as one act of many acts, a fair expression of our permanent energy. Most persons of ability meet in society with a kind of tacit appeal. Each seems to say, "I am not all here." Senators and presidents have climbed so high with pain enough, not because they think the place specially agreeable, but as an apology for real worth, and to vindicate their manhood in our eyes. This conspicuous chair is their

compensation to themselves for being of a poor, cold, hard nature. They must do what they can. Like one class of forest animals, they have nothing but a prehensile tail: climb they must or crawl. If a man found himself so rich-natured that he could enter into strict relations with the best persons, and make life serene around him by the dignity and sweetness of his behavior, could he afford to circumvent the favor of the caucus and the press, and covert relations so hollow and pompous, as those of a politician? Surely nobody would be a charlatan, who could afford to be sincere.

The tendencies of the times favor the idea of self-government, and leave the individual, for all code, to the rewards and penalties of his own constitution, which work with more energy than we believe, whilst we depend on artificial restraints. The movement in this direction has been very marked in modern history. Much has been blind and discreditable, but the nature of the revolution is not affected by the vices of the revolters; for this is a purely moral force. It was never adopted by any party in history, neither can be. It separates the individual from all party, and unites him, at the same time, to the race. It promises a recognition of higher rights than those of personal freedom, or the security of property. A man has a right to be employed, to be trusted, to be loved, to be revered. The power of love, as the basis of a State, has never been tried. We must not imagine that all things are lapsing into confusion, if every tender protestant be not compelled to bear his part in certain social conventions: nor doubt that roads can be built, letters carried, and the fruit of labor secured, when the government of force is at an end. Are our methods now so excellent that all competition is hopeless? Could not a nation of friends even devise better ways? On the other hand, let not the most conservative and timid fear anything from a premature surrender of the bayonet, and the system of force. For, according to the order of nature, which is quite superior to our will, it stands thus; there will always be a government of force, where men are selfish; and when they are pure enough to abjure the code of force, they will be wise enough to see how these public ends of the post-office, of the highway, of commerce, and the exchange of property,

of museums and libraries, of institutions of art and science, can be answered.

We live in a very low state of the world, and pay unwilling tribute to governments founded on force. There is not, among the most religious and instructed men of the most religious and civil nations, a reliance on the moral sentiment, and a sufficient belief in the unity of things to persuade them that society can be maintained without artificial restraints, as well as the solar system; or that the private citizen might be reasonable, and a good neighbor, without the hint of a jail or a confiscation. What is strange too, there never was in any man sufficient faith in the power of rectitude, to inspire him with the broad design of renovating the State on the principle of right and love. All those who have pretended this design, have been partial reformers, and have admitted in some manner the supremacy of the bad State. I do not call to mind a single human being who has steadily denied the authority of the laws, on the simple ground of his own moral nature. Such designs, full of genius and full of fate as they are, are not entertained except avowedly as air-pictures. If the individual who exhibits them, dare to think them practicable, he disgusts scholars and churchmen; and men of talent, and women of superior sentiments, cannot hide their contempt. Not the less does nature continue to fill the heart of youth with suggestions of this enthusiasm, and there are now men,—if indeed I can speak in the plural number,—more exactly, I will say, I have just been conversing with one man, to whom no weight of adverse experience will make it for a moment appear impossible, that thousands of human beings might exercise towards each other the grandest and simplest sentiments, as well as a knot of friends, or a pair of lovers.

NEW ENGLAND REFORMERS

A LECTURE READ BEFORE THE SOCIETY IN AMORY HALL ON SUNDAY, MARCH 3, 1844.

WHOEVER has had opportunity of acquaintance with society in New England during the last twenty-five years, with those middle and with those leading sections that may constitute any just representation of the character and aim of the community, will have been struck with the great activity of thought and experimenting. His attention must be commanded by the signs that the Church or religious party is falling from the church nominal, and is appearing in temperance and non-resistance societies, in movements of abolitionists and of socialists, and in very significant assemblies, called Sabbath and Bible Conventions—composed of ultraists, of seekers, of all the soul of the soldiery of dissent, and meeting to call in question the authority of the Sabbath, of the priesthood, and of the church. In these movements nothing was more remarkable than the discontent they begot in the movers. The spirit of protest and of detachment drove the members of these Conventions to bear testimony against the church, and immediately afterward to declare their discontent with these Conventions, their independence of their colleagues, and their impatience of the methods whereby they were working. They defied each other, like a congress of kings, each of whom had a realm to rule, and a way of his own that made concert unprofitable. What a fertility of projects for the salvation of the world! One apostle thought all men should go to farming; and another, that no man should buy or sell: that the use of money was the cardinal evil; another, that the mischief was in our diet,

that we eat and drink damnation. These made unleavened bread, and were foes to the death to fermentation. It was in vain urged by the housewife, that God made yeast as well as dough, and loves fermentation just as dearly as he loves vegetation; that fermentation develops the saccharine element in the grain and makes it more palatable and more digestible. No; they wish the pure wheat, and will die but it shall not ferment. Stop, dear nature, these incessant advances of thine; let us scotch these ever-rolling wheels! Others attacked the system of agriculture, the use of animal manures in farming, and the tyranny of man over brute nature; these abuses polluted his food. The ox must be taken from the plow and the horse from the cart, the hundred acres of the farm must be spaded, and the man must walk wherever boats and locomotives will not carry him. Even the insect world was to be defended—that had been too long neglected, and a society for the protection of ground-worms, slugs, and mosquitoes was to be incorporated without delay. With these appeared the adepts of homœopathy, of hydropathy, of mesmerism, of phrenology and their wonderful theories of the Christian miracles! Others assailed particular vocations, as that of the lawyer, that of the merchant, of the manufacturer, of the clergyman, of the scholar. Others attacked the institution of marriage, as the fountain of social evils. Others devoted themselves to the worrying of churches and meetings for public worship; and the fertile forms of antinomianism among the elder puritans seemed to have their match in the plenty of the new harvest of reform.

With this din of opinion and debate, there was a keener scrutiny of institutions and domestic life than any we had known, there was sincere protesting against existing evils, there were changes of employment dictated by conscience. No doubt, there was plentiful vaporing, and cases of backsliding might occur. But in each of these movements emerged a good result, a tendency to the adoption of simpler methods, and an assertion of the sufficiency of the private man. Thus it was directly in the spirit and genius of the age, what happened in one instance, when a church censured and threatened to excommunicate one of its

members on account of the somewhat hostile part to the church which his conscience led him to take in the anti-slavery business; the threatened individual immediately excommunicated the church in a public and formal process. This has been several times repeated: it was excellent when it was done the first time, but, of course, loses all value when it is copied. Every project in the history of reform, no matter how violent and surprising, is good when it is the dictate of man's genius and constitution, but very dull and suspicious when adopted from another. It is right and beautiful in any man to say: "I will take this coat, or this book, or this measure of corn of yours"—in whom we see the act to be original, and to flow from the whole spirit and faith of him; for then that taking will have a giving as free and divine; but we are very easily disposed to resist the same generosity of speech, when we miss originality and truth to character in it.

There was in all the practical activities of New England, for the last quarter of a century, a gradual withdrawal of tender consciences from the social organization. There is observable throughout, the contest between mechanical and spiritual methods, but with a steady tendency of the thoughtful and virtuous to a deeper belief and reliance on spiritual facts.

In politics, for example, it is easy to see the progress of dissent. The country is full of rebellion; the country is full of kings. Hands off! let there be no control and no interference in the administration of the affairs of this kingdom of me. Hence the growth of the doctrine and of the party of Free Trade, and the willingness to try that experiment, in the face of what appear incontestable facts. I confess the motto of the *Globe* newspaper is so attractive to me that I can seldom find much appetite to read what is below it in its columns, "The world is governed too much." So the country is frequently affording solitary examples of resistance to the government, solitary nullifiers, who throw themselves on their reserved rights: nay, who have reserved all their rights; who reply to the assessor, and to the clerk of court, that they do not know the State; and embarrass the courts of law, by non-juring, and the commander-in-chief of the militia, by non-resistance.

The same disposition to scrutiny and dissent appeared in civil, festive, neighborly, and domestic society. A restless, prying, conscientious criticism broke out in unexpected quarters. Who gave me the money with which I bought my coat? Why should professional labor and that of the counting-house be paid so disproportionately to the labor of the porter and wood-sawyer? This whole business of Trade causes me to pause and think, as it constitutes false relations between men; inasmuch as I am prone to count myself relieved of any responsibility to behave well and nobly to that person whom I pay with money, whereas if I had not that commodity, I should be put on my good behavior in all companies, and man would be a benefactor to man, as being himself his only certificate that he had a right to those aids and services which each ask of the other. Am I not too protected a person? Is there not a wide disparity between the lot of me and the lot of thee, my poor brother, my poor sister? Am I not defrauded of my best culture in the loss of those gymnastics which manual labor and the emergencies of poverty constitute? I find nothing healthful or exalting in the smooth conventions of society; I do not like the close air of saloons. I begin to suspect myself to be a prisoner, though treated with all this courtesy and luxury. I pay a destructive tax in my conformity.

The same insatiable criticism may be traced in the efforts for the reform of Education. The popular education has been taxed with a want of truth and nature. It was complained that an education to things was not given. We are students of words: we are shut up in schools, and colleges, and recitation-rooms, for ten or fifteen years, and come out at last with a bag of wind, a memory of words, and do not know a thing. We cannot use our hands, or our legs, or our eyes, or our arms. We do not know an edible root in the woods, we cannot tell our course by the stars, nor the hour of day by the sun. It is well if we can swim and skate. We are afraid of a horse, of a cow, of a dog, of a snake, of a spider. The Roman rule was, to teach a boy nothing that he could not learn standing. The old English rule was, "All summer in the fields, and all winter in the study." And it seems as if a man should learn to plant, or to fish or to hunt,

that he might secure his subsistence at all events, and not be painful to his friends and fellow men. The lessons of science should be experimental also. The sight of the planet through a telescope is worth all the course on astronomy: the shock of the electric spark in the elbow outvalues all the theories; the taste of the nitrous oxide, the firing of an artificial volcano, are better than volumes of chemistry.

One of the traits of the new spirit is the inquisition it fixed on our scholastic devotion to the dead languages. The ancient languages, with great beauty of structure, contain wonderful remains of genius, which draw, and always will draw, certain likeminded men—Greek men, and Roman men —in all countries, to their study; but by a wonderful drowsiness of usage, they had exacted the study of *all* men. Once (say two centuries ago), Latin and Greek had a strict relation to all the science and culture there was in Europe, and the Mathematics had a momentary importance at some era of activity in physical science. These things became stereotyped as *education,* as the manner of men is. But the Good Spirit never cared for the colleges, and though all men and boys were now drilled in Latin, Greek, and Mathematics, it had quite left these shells high and dry on the beach, and was now creating and feeding other matters at other ends of the world. But in a hundred high schools and colleges this warfare against common sense still goes on. Four, or six, or ten years, the pupil is parsing Greek and Latin, and as soon as he leaves the University, as it is ludicrously called, he shuts those books for the last time. Some thousands of young men are graduated at our colleges in this country every year, and the persons who at forty years still read Greek can all be counted on your hand. I never met with ten. Four or five persons I have seen who read Plato.

But is not this absurd, that the whole liberal talent of this country should be directed in its best years on studies which lead to nothing? What was the consequence? Some intelligent person said or thought: "Is that Greek and Latin some spell to conjure with, and not words of reason? If the physician, the lawyer, the divine, never use it to come at their ends, I need never learn it to come at mine. Conjuring is gone out of fashion, and I will omit this conjugating and

go straight to affairs." So they jumped the Greek and Latin, and read law, medicine or sermons without it. To the astonishment of all, the self-made men took even ground at once with the oldest of the regular graduates, and in a few months the most conservative circles of Boston and New York had quite forgotten who of their gownsmen was college-bred and who was not.

One tendency appears alike in the philosophical speculation and in the rudest democratical movements, through all the petulance and all the puerility, the wish, namely, to cast aside the superfluous and arrive at short methods, urged, as I suppose, by an intuition that the human spirit is equal to all energies, alone, and that man is more often injured than helped by the means he uses.

I conceive this gradual casting off of material aids, and the indication of growing trust in the private, self-supplied powers of the individual, to be the affirmative principle of the recent philosophy; and that it is feeling its own profound truth and is reaching forward at this very hour to the happiest conclusions. I readily concede that in this, as in every period of intellectual activity, there has been a noise of denial and protest; much was to be resisted, much was to be got rid of by those who were reared in the old, before they could begin to affirm and to construct. Many a reformer perishes in his removal of rubbish—and that makes the offensiveness of the class. They are partial; they are not equal to the work they pretend. They lose their way; in the assault on the kingdom of darkness, they expend all their energy on some accidental evil, and lose their sanity and power of benefit. It is of little moment that one or two or twenty errors of our social system be corrected, but of much that the man be in his senses.

The criticism and attack on institutions which we have witnessed has made one thing plain, that society gains nothing while a man, not himself renovated, attempts to renovate things around him; he has become tediously good in some particular, but negligent or narrow in the rest; and hypocrisy and vanity are often the disgusting result.

It is handsomer to remain in the establishment better than the establishment, and conduct that in the best man-

ner, than to make a sally against evil by some single improvement, without supporting it by a total regeneration. Do not be so vain of your one objection. Do you think there is only one? Alas! my good friend, there is no part of society or of life better than any other part. All our things are right and wrong together. The wave of evil washes all our institutions alike. Do you complain of our Marriage? Our marriage is no worse than our education, our diet, our trade, our social customs. Do you complain of the laws of Property? It is a pedantry to give such importance to them. Can we not play the game of life with these counters as well as with those, in the institution of property as well as out of it? Let into it the new and renewing principle of love, and property will be universality. No one gives the impression of superiority to the institution, which he must give who will reform it. It makes no difference what you say, you must make me feel that you are aloof from it, by your natural and supernatural advantages, do easily see to the end of it—do see how man can do without it. Now all men are on one side. No man deserves to be heard against property. Only Love, only an Idea, is against property, as we hold it.

I cannot afford to be irritable and captious, nor waste all my time in attacks. If I should go out of church whenever I hear a false statement, I could never stay there five minutes. But why come out? The street is as false as the church, and when I get to my house, or to my manners, or to my speech, I have not got away from the lie. When we see an eager assailant of one of these wrongs, a special reformer, we feel like asking him, What right have you, sir, to your one virtue? Is virtue piecemeal? This is a jewel amid the rags of a beggar.

In another way the right will be vindicated. In the midst of abuses, in the heart of cities, in the aisles of false churches, alike in one place and in another—wherever, namely, a just and heroic soul finds itself, there it will do what is next at hand, and by the new quality of character it shall put forth, it shall abrogate that old condition, law or school in which it stands, before the law of its own mind.

If partiality was one fault of the movement party, the

other defect was their reliance on Association. Doubts such as those I have intimated drove many good persons to agitate the questions of social reform. But the revolt against the spirit of commerce, the spirit of aristocracy, and the inveterate abuses of cities, did not appear possible to individuals; and to do battle against numbers, they armed themselves with numbers, and against concert, they relied on new concert.

Following or advancing beyond the ideas of St. Simon, of Fourier, and of Owen, three communities have already been formed in Massachusetts on kindred plans, and many more in the country at large. They aim to give every member a share in the manual labor, and to give an equal reward to labor and to talent; and to unite a liberal culture with an education to labor. The scheme offers, by the economies of associated labor and expense, to make every member rich, on the same amount of property that in separate families would leave every member poor. These new associations are composed of men and women of superior talents and sentiments; yet it may easily be questioned whether such a community will draw, except in its beginnings, the able and the good; whether those who have energy will not prefer their chance of superiority and power in the world to the humble certainties of the Association; whether such a retreat does not promise to become an asylum to those who have tried and failed, rather than a field to the strong; and whether the members will not necessarily be fractions of men, because each finds that he cannot enter it without some compromise. Friendship and association are very fine things, and a grand phalanx of the best of the human race, banded for some catholic object. Yes, excellent, but remember that no society can ever be so large as one man. He, in his friendship, in his natural and momentary associations, doubles or multiplies himself, but in the hour in which he mortgages himself to two or ten or twenty, he dwarfs himself below the stature of one.

But the men of less faith could not thus believe, and to such, concert appears the sole specific of strength. I have failed, and you have failed, but perhaps together we shall not fail. Our housekeeping is not satisfactory to us, but perhaps a phalanx, a community, might be. Many of us have

differed in opinion, and we could find no man who could make the truth plain, but possibly a college or an ecclesiastical council might. I have not been able either to persuade my brother, or to prevail on myself, to disuse the traffic or the potation of brandy, but perhaps a pledge of total abstinence might effectually restrain us. The candidate my party votes for is not to be trusted with a dollar, but he will be honest in the Senate, for we can bring public opinion to bear on him. Thus concert was the specific in all cases. But concert is neither better nor worse, neither more nor less potent than individual force. All the men in the world cannot make a statue walk and speak, cannot make a drop of blood, or a blade of grass, any more than one man can. But let there be one man, let there be truth in two men, in ten men, then is concert for the first time possible, because the force which moves the world is a new quality, and can never be furnished by adding whatever quantities of a different kind. What is the use of the concert of the false and the disunited? There can be no concert in two where there is no concert in one. When the individual is not *individual,* but is dual; when his thoughts look one way and his actions another; when his faith is traversed by his habits, when his will, enlightened by reason, is warped by his sense; when with one hand he rows, and with the other backs water, what concert can be?

I do not wonder at the interest these projects inspire. The world is awaking to the idea of union, and these experiments show what it is thinking of. It is and will be magic. Men will live and communicate, and plow, and reap, and govern, as by added ethereal power, when once they are united, as in a celebrated experiment; by expiration and respiration exactly together, four persons lift a heavy man from the ground by the little finger only, and without sense of weight. But this union must be inward and not one of the covenants, and is to be reached by a reverse of the methods they use. The union is only perfect when all the uniters are isolated. It is the union of friends who live in different streets or towns. Each man, if he attempts to join himself to others, is on all sides cramped and diminished of his proportion, and the stricter the union the smaller and the more pitiful he is. But leave him alone to recognize in every hour and

place the secret soul, he will go up and down doing the works of a true member, and, to the astonishment of all the work will be done with concert, though no man spoke. Government will be adamantine without any governor. The union must be ideal in actual individualism.

I pass to the indication in some particulars of that faith in man, which the heart is preaching in these days, and which engages more regard from the consideration that the speculations of one generation are the history of the next following.

In alluding just now to our system of education, I spoke of the deadness of its details. But it is open to graver criticism than the palsy of its members, it is a system of despair. The disease with which the human mind now labors is want of faith. Men do not believe in a power of education. We do not think we can speak to divine sentiments in man, and we do not try. We renounce all high aims. We believe that the defects of so many perverse and so many frivolous people, who make up society, are organic, and society is a hospital of incurables. A man of good sense but of little faith, whose compassion seemed to lead him to church as often as he went there, said to me "that he liked to have concerts, and fairs, and churches and other public amusements go on." I am afraid the remark is too honest, and comes from the same origin as the maxim of the tyrant, "If you would rule the world quietly, you must keep it amused." I notice, too, that the ground on which eminent public servants urge the claims of popular education is fear: "This country is filling up with thousands and millions of voters, and you must educate them to keep them from our throats." We do not believe that any education, any system of philosophy, any influence of genius, will ever give depth of insight to a superficial mind. Having settled ourselves into this infidelity, our skill is expended to procure alleviations, diversion, opiates. We adorn the victim with manual skill, his tongue with languages, his body with inoffensive and comely manners. So have we cunningly hid the tragedy of limitation and inner death we cannot avert. Is it strange that society should be devoured by a secret melancholy, which breaks through all its smiles and all its gayety and games?

But even one step further our infidelity has gone. It appears that some doubt is felt by good and wise men whether really the happiness and probity of men is increased by the culture of the mind in those disciplines to which we give the name of education. Unhappily, too, the doubt comes from scholars, from persons who have tried these methods. In their experience, the scholar was not raised by the sacred thoughts among which he dwelt, but used them to selfish ends. He was a profane person and became a showman, turning his gifts to a marketable use and not to his own sustenance and growth. It was found that the intellect could be independently developed, that is, in separation from the man, as any single organ can be invigorated, and the result was monstrous. A canine appetite for knowledge was generated, which must still be fed, but was never satisfied, and this knowledge not being directed on action, never took the character of substantial, humane truth, blessing those whom it entered. It gave the scholar certain powers of expression, the power of speech, the power of poetry, of literary art, but it did not bring him to peace, or to beneficence.

When the literary class betray a destitution of faith, it is not strange that society should be disheartened and sensualized by unbelief. What remedy? Life must be lived on a higher plane. We must go up to a higher platform, to which we are always invited to ascend, there the whole aspect of things changes. I resist the skepticism of our education, and of our educated men. I do not believe that the differences of opinion and character in men are organic. I do not recognize, beside the class of the good and the wise, a permanent class of skeptics, or a class of conservatives, or of malignants, or of materialists. I do not believe in two classes. You remember the story of the poor woman who importuned King Philip of Macedon to grant her justice, which Philip refused; the woman exclaimed, "I appeal;" the king, astonished, asked to whom she appealed: the woman replied, "from Philip drunk to Philip sober." The text will suit me very well. I believe not in two classes of men, but in man in two moods—in Philip drunk and Philip sober. I think, according to the good-hearted word of Plato, "Unwillingly the soul is deprived of truth." Iron conservative,

miser, or thief, no man is, but by a supposed necessity, which he tolerates by shortness or torpidity of sight. The soul lets no man go without some visitations and holy-days of a diviner presence. It would be easy to show, by a narrow scanning of a man's biography, that we are not so wedded to our paltry performances of every kind, but that every man has at intervals the grace to scorn his performances in comparing them with his belief of what he should do, that he puts himself on the side of his enemies, listening gladly to what they say of him, and accusing himself of the same things.

What is it men love in Genius, but its infinite hope, which degrades all it has done? Genius counts all its miracles poor and short. Its own idea it never executed. The Iliad, the Hamlet, the Doric column, the Roman arch, the Gothic minster, the German anthem, when they are ended, the master casts behind him. How sinks the song in the waves of melody which the universe pours over his soul! Before that gracious Infinite, out of which he drew these few strokes, how mean they look, though the praises of the world attend them. From the triumphs of his art, he turns with desire to this greater defeat. Let those admire who will. With silent joy he sees himself to be capable of a beauty that eclipses all which his hands have done, all which human hands have ever done.

Well, we are all children of genius, the children of virtue, and feel their inspirations in our happier hours. Is not every man sometimes a radical in politics? Men are conservatives when they are least vigorous, or when they are most luxurious. They are conservatives after dinner, or before taking their rest; when they are sick or aged; in the morning, or when their intellect or their conscience have been aroused; when they hear music or when they read poetry they are radicals. In the circle of the rankest tories that could be collected in England, Old or New, let a powerful and stimulating intellect, a man of great heart and mind act on them, and very quickly these frozen conservators will yield to the friendly influence, these hopeless will begin to hope, these haters will begin to love, these immovable statues will begin to spin and revolve. I cannot help recalling the fine anecdote which Warton relates

of Bishop Berkeley, when he was preparing to leave England with his plan of planting the gospel among the American savages. "Lord Bathurst told me that the members of the Scriblerus Club being met at his house at dinner, they agreed to rally Berkeley, who was also his guest, on his scheme at Bermudas. Berkeley, having listened to the many lively things they had to say, begged to be heard in his turn, and displayed his plan with such an astonishing and animating force of eloquence and enthusiasm that they were struck dumb, and after some pause, rose up all together with earnestness, exclaiming: 'Let us set out with him immediately.'" Men in all ways are better than they seem. They like flattery for the moment, but they know the truth for their own. It is a foolish cowardice which keeps us from trusting them, and speaking to them rude truth. They resent your honesty for an instant, they will thank you for it always. What is it we heartily wish of each other? Is it to be pleased and flattered? No, but to be convicted and exposed, to be shamed out of our nonsense of all kinds, and made men of, instead of ghosts and phantoms. We are weary of gliding ghost-like through the world, which is itself so slight and unreal. We crave a sense of reality, though it come in strokes of pain. I explain so—by this manlike love of truth—those excesses and errors into which souls of great vigor, but not equal insight, often fall. They feel the poverty at the bottom of all the seeming affluence of the world. They know the speed with which they come straight through the thin masquerade, and conceive a disgust at the indigence of nature: Rousseau, Mirabeau, Charles Fox, Napoleon, Byron—and I could easily add names nearer home, of raging riders, who drive their steeds so hard in the violence of living to forget its illusion: they would know the worst, and tread the floors of hell. The heroes of ancient and modern fame, Cimon, Themistocles, Alcibiades, Alexander, Cæsar, have treated life and fortune as a game to be well and skilfully played, but the stake not to be so valued, but that any time, it could be held as a trifle light as air, and thrown up. Cæsar, just before the battle of Pharsalia, discourses with the Egyptian priest concerning the fountains of the Nile, and offers to

quit the army, the empire, and Cleopatra, if he will show him those mysterious sources.

The same magnanimity shows itself in our social relations, in the preference, namely, which each man gives to the society of superiors over that of his equals. All that a man has will he give for right relations with his mates. All that he has will he give for an erect demeanor in every company and on each occasion. He aims at such things as his neighbors prize, and gives his days and nights, his talents and his heart, to strike a good stroke, to acquit himself in all men's sight as a man. The consideration of an eminent citizen, of a noted merchant, of a man of mark in his profession; naval and military honor, a general's commission, a marshal's baton, a ducal coronet, the laurel of poets, and, anyhow procured, the acknowledgment of eminent merit, have this lustre for each candidate, that they enable him to walk erect and unshamed, in the presence of some persons, before whom he felt himself inferior. Having raised himself to this rank, having established his equality with class after class, of those with whom he would live well, he still finds certain others, before whom he cannot possess himself, because they have somewhat fairer, somewhat grander, somewhat purer, which extorts homage of him. Is his ambition pure? then will his laurels and his possessions seem worthless; instead of avoiding these men who make his fine gold dim, he will cast all behind him, and seek their society only, woo and embrace this his humiliation and mortification, until he shall know why his eye sinks, his voice is husky, and his brilliant talents are paralyzed in this presence. He is sure that the soul which gives the lie to all things will tell none. His constitution will not mislead him. If it cannot carry itself as it ought, high and unmatchable in the presence of any man, if the secret oracles whose whisper makes the sweetness and dignity of his life, do here withdraw and accompany him no longer, it is time to undervalue what he has valued, to dispossess himself of what he has acquired, and with Cæsar to take in his hand the army, the empire, and Cleopatra, and say: "All these will I relinquish, if you will show me the fountains of the Nile." Dear to us are those

who love us—the swift moments we spend with them are the compensation for a great deal of misery; they enlarge our life; but dearer are those who reject us as unworthy, for they add another life; they build a heaven before us, whereof we had not dreamed, and thereby supply to us new powers out of the recesses of the spirit, and urge us to new and unattempted performances.

As every man at heart wishes the best and not inferior society, wishes to be convicted of his error, and to come to himself, so he wishes that the same healing should not stop in his thought, but should penetrate his will or active power. The selfish man suffers more from his selfishness than he from whom that selfishness withholds some important benefit. What he most wishes is to be lifted to some higher platform, that he may see beyond his present fear the transalpine good, so that his fear, his coldness, his custom may be broken up like fragments of ice, melted and carried away in the great stream of good will. Do you ask my aid? I also wish to be a benefactor. I wish more to be a benefactor and servant than you wish to be served by me, and surely the greatest good fortune that could befall me is precisely to be so moved by you that I should say, "Take me and all mine, and use me and mine freely to your ends!" for I could not say it, otherwise than because a great enlargement had come to my heart and mind, which made me superior to my fortunes. Here we are paralyzed with fear; we hold on to our little properties, house and land, office and money, for the bread which they have in our experience yielded us, although we confess that our being does not flow through them. We desire to be made great, we desire to be touched with that fire which shall command this ice to stream, and make our existence a benefit. If, therefore, we start objections to your project, O friend of the slave, or friend of the poor, or of the race, understand well, that it is because we wish to drive you to drive us into your measures. We wish to hear ourselves confuted. We are haunted with a belief that you have a secret, which it would highliest advantage us to learn; we would force you to impart it to us, though it should bring us to prison, or to worse extremity.

Nothing shall warp me from the belief that every man is a lover of truth. There is no pure lie, no pure malignity in nature. The entertainment of the proposition of depravity is the last profligacy and profanation. There is no skepticism, no atheism but that. Could it be received into common belief, suicide would unpeople the planet. It has had a name to live in some dogmatic theology, but each man's innocence and his real liking of his neighbor, have kept it a dead letter. I remember standing at the polls one day, and when the anger of the political contest gave a certain grimness to the faces of the independent electors, and a good man at my side looking on the people, remarked, "I am satisfied that the largest part of these men on either side mean to vote right." I suppose considerate observers, looking at the masses of men in their blameless, and in their equivocal actions, will assent that in spite of selfishness and frivolity the general purpose in the great number of persons is fidelity. The reason why any one refuses his assent to your opinion, or his aid to your benevolent design, is in you; he refuses to accept you as a bringer of truth, because, though you think you have it, he feels that you have it not. You have not given him the authentic sign.

If it were worth while to run into details this general doctrine of the latent but ever soliciting Spirit, it would be easy to adduce illustration in particulars of a man's equality to the church, of his equality to the state, and of his equality to every other man. It is yet in all men's memory, that a few years ago the liberal churches complained that the Calvinistic church denied to them the name of Christian. I think the complaint was confession: a religious church would not complain. A religious man like Behmen, Fox, or Swedenborg, is not irritated by wanting the sanction of the church, but the church feels the accusation of his presence and belief.

It only needs that a just man should walk in our streets, to make it appear how pitiful and inartificial a contrivance is our legislation. The man whose part is taken, and who does not wait for society in anything, has a power which society cannot choose but feel. The familiar experiment, called the hydrostatic paradox, in which a capillary

column of water balances the ocean, is the symbol of the relation of one man to the whole family of men. The wise Dandini, on hearing the lives of Socrates, Pythagoras and Diogenes read, "judged them to be great men every way, excepting that they were too much subjected to the reverence of the laws, which to second and authorize, true virtue must abate very much of its original vigor."

And as a man is equal to the church, and equal to the state, so he is equal to every other man. The disparities of power in men are superficial; and all frank and searching conversation, in which a man lays himself open to his brother, apprizes each of their radical unity. When two persons sit and converse in thoroughly good understanding, the remark is sure to be made. See how we have disputed about words! Let a clear, apprehensive mind, such as every man knows among his friends, converse with the most commanding poetic genius, I think, it would appear that there was no inequality such as men fancy between them; that a perfect understanding, a like receiving, a like perceiving, abolished differences, and the poet would confess that his creative imagination gave him no deep advantage, but only the superficial one, that he could express himself, and the other could not; that his advantage was a knack, which might impose on indolent men, but could not impose on lovers of truth; for they know the tax of talent, or, what a price of greatness the power of expression too often pays. I believe it is the conviction of the purest men that the net amount of man and man does not much vary. Each is incomparably superior to his companion in some faculty. His want of skill in other directions has added to his fitness for his own work. Each seems to have some compensation yielded to him by his infirmity, and every hinderance operates as a concentration of his force.

These and the like experiences intimate that man stands in strict connection with a higher fact never yet manifested. There is power over and behind us, and we are the channels of its communications. We seek to say thus and so, and over our head some spirit sits, which contradicts what we say. We would persuade our fellow to this or that; another self within our eyes dissuades him. That which we

keep back, this reveals. In vain we compose our faces and our words; it holds uncontrollable communication with the enemy, and he answers civilly to us, but believes the spirit. We exclaim, "There's a traitor in the house!" but at last it appears that he is the true man, and I am the traitor. This open channel to the highest life is the first and last reality, so subtle, so quiet, yet so tenacious, that although I have never expressed the truth, and although I have never heard the expression of it from any other, I know that the whole truth is here for me. What if I cannot answer your questions? I am not pained that I cannot frame a reply to the question, What is the operation we call Providence? There lies the unspoken thing, present, omnipresent. Every time we converse, we seek to translate it into speech, but whether we hit or whether we miss we have the fact. Every discourse is an approximate answer; but it is of small consequence that we do not get it into verbs and nouns, while it abides for contemplation forever.

If the auguries of the prophesying heart shall make themselves good in time, the man who shall be born, whose advent men and events prepare and foreshow, is one who shall enjoy his connection with a higher life, with the man within man; shall destroy distrust by his trust, shall use his native but forgotten methods, shall not take counsel of flesh and blood, but shall rely on the Law alive and beautiful, which works over our heads and under our feet. Pitiless, it avails itself of our success, when we obey it, and of our ruin, when we contravene it. Men are all secret believers in it, else the word justice would have no meaning: they believe that the best is the true; that right is done at last; or chaos would come. It rewards actions after their nature and not after the design of the agent. "Work," it saith to man, "in every hour, paid or unpaid, see only that thou work, and thou canst not escape the reward: whether thy work be fine or coarse, planting corn, or writing epics, so only it be honest work, done to thine own approbation, it shall earn a reward to these senses as well as to the thought: no matter, how often defeated, you are born to victory. The reward of a thing well done, is to have done it."

As soon as a man is wonted to look beyond surfaces, and

to see how this high will prevails without an exception or an interval, he settles himself into serenity. He can already rely on the laws of gravity, that every stone will fall where it is due; the good globe is faithful, and carries us securely through the celestial spaces, anxious or resigned; we need not interfere to help it on, and he will learn, one day, the mild lesson they teach, that our own orbit is all our task, and we need not assist the administration of the universe. Do not be so impatient to set the town right concerning the unfounded pretensions and the false reputation of certain men of standing. They are laboring harder to set the town right concerning themselves, and will certainly succeed. Suppress for a few days your criticism on the insufficiency of this or that teacher or experimenter, and he will have demonstrated his insufficiency to all men's eyes. In like manner, let a man fall into the divine circuits, and he is enlarged. Obedience to his genius is the only liberating influence. We wish to escape from subjection, and a sense of inferiority—and we make self-denying ordinances, we drink water, we eat grass, we refuse the laws, we go to jail: it is all in vain; only by obedience to his genius; only by the freest activity in the way constitutional to him, does an angel seem to arise before a man, and lead him by the hand out of all the wards of the prison.

That which befits us, embosomed in beauty and wonder as we are, is cheerfulness and courage, and the endeavor to realize our aspirations. The life of man is the true romance, which, when it is valiantly conducted, will yield the imagination a higher joy than any fiction. All around us, what powers are wrapped up under the coarse mattings of custom, and all wonder prevented. It is so wonderful to our neurologists that a man can see without his eyes, that it does not occur to them that it is just as wonderful that he should see with them; and that is ever the difference between the wise and the unwise; the latter wonders at what is unusual, the wise man wonders at the usual. Shall not the heart which has received so much, trust the Power by which it lives? May it not quit other leadings, and listen to the Soul that has guided it so gently, and taught it so much, secure that the future will be worthy of the past?

WORSHIP

(1860)

This is he, who felled by foes,
Sprung harmless up, refreshed by blows:
He to captivity was sold,
But him no prison-bars would hold:
Though they sealed him in a rock,
Mountain chains he can unlock:
Thrown to lions for their meat,
The crouching lion kissed his feet:
Bound to the stake, no flames appalled,
But arched o'er him an honoring vault.
This is he men miscall Fate,
Threading dark ways, arriving late,
But ever coming in time to crown
The truth, and hurl wrongdoers down.
He is the oldest, and best known,
More near than aught thou call'st thy own,
Yet, greeted in another's eyes,
Disconcerts with glad surprise.
This is Jove, who, deaf to prayers,
Floods with blessings unawares.
Draw, if thou canst, the mystic line,
Severing rightly his from thine,
Which is human, which divine.

SOME of my friends have complained, when the preceding papers were read, that we discussed Fate, Power, and Wealth, on too low a platform; gave too much line to the evil spirit of the times; too many cakes to Cerberus; that we ran Cudworth's risk of making, by excess of candor, the argument of atheism so strong, that he could not answer it. I have no fears of being forced in my own despite to play, as we say, the devil's attorney. I have no infirmity of faith; no belief that it is of much importance what I or any man may say: I am sure that a certain truth will be said through me, though I should be dumb, or though

I should try to say the reverse. Nor do I fear skepticism for any good soul. A just thinker will allow full swing to his skepticism. I dip my pen in the blackest ink, because I am not afraid of falling into my inkpot. I have no sympathy with a poor man I knew, who, when suicides abounded, told me he dared not look at his razor. We are of different opinions at different hours, but we always may be said to be at heart on the side of truth.

I see not why we should give ourselves such sanctified airs. If the Divine Providence has hid from men neither disease, nor deformity, nor corrupt society, but has stated itself out in passions, in war, in trade, in the love of power and pleasure, in hunger and need, in tyrannies, literatures, and arts,— let us not be so nice that we cannot write these facts down coarsely as they stand, or doubt but there is a counter-statement as ponderous, which we can arrive at, and which, being put, will make all square. The solar system has no anxiety about its reputation, and the credit of truth and honesty is as safe; nor have I any fear that a skeptical bias can be given by leaning hard on the sides of fate, of practical power, or of trade, which the doctrine of Faith cannot down-weigh. The strength of that principle is not measured in ounces and pounds: it tyrannizes at the centre of Nature. We may well give skepticism as much line as we can. The spirit will return, and fill us. It drives the drivers. It counterbalances any accumulations of power.

"Heaven kindly gave our blood a moral flow."

We are born loyal. The whole creation is made of hooks and eyes, of bitumen, of sticking-plaster, and whether your community is made in Jerusalem or in California, of saints or of wreckers, it coheres in a perfect ball. Men as naturally make a state, or a church, as caterpillars a web. If they were more refined, it would be less formal, it would be nervous, like that of the shakers, who, from long habit of thinking and feeling together, it is said, are affected in the same way, at the same time, to work and to play, and as they go with perfect sympathy to their tasks in the field or shop, so are they inclined for a ride or a journey at the

same instant, and the horses come up with the family carriage unbespoken to the door.

We are born believing. A man bears beliefs, as a tree bears apples. A self-poise belongs to every particle; and a rectitude to every mind, and is the Nemesis and protector of every society. I and my neighbors have been bred in the notion, that, unless we came soon to some good church,—Calvinism, or Behmenism, or Romanism, or Mormonism,—there would be a universal thaw and dissolution. No Isaiah or Jeremy has arrived. Nothing can exceed the anarchy that has followed in our skies. The stern old faiths have all pulverized. 'Tis a whole population of gentlemen and ladies out in search of religions. 'Tis as flat anarchy in our ecclesiastic realms, as that which existed in Massachusetts, in the Revolution, or which prevails now on the slope of the Rocky Mountains or Pike's Peak. Yet we make shift to live. Men are loyal. Nature has self-poise in all her works; certain proportions in which oxygen and azote combine, and, not less a harmony in faculties, a fitness in the spring and the regulator.

The decline of the influence of Calvin, or Fenelon, or Wesley, or Channing, need give us no uneasiness. The builder of heaven has not so ill constructed his creature as that the religion, that is, the public nature, should fall out: the public and the private element, like north and south, like inside and outside, like centrifugal and centripetal, adhere to every soul, and cannot be subdued, except the soul is dissipated. God builds his temple in the heart on the ruins of churches and religions.

In the last chapters, we treated some particulars of the question of culture. But the whole state of man is a state of culture; and its flowering and completion may be described as Religion, or Worship. There is always some religion, some hope and fear extended into the invisible,—from the blind boding which nails a horseshoe to the mast or the threshold, up to the song of the Elders in the Apocalypse. But the religion cannot rise above the state of the votary. Heaven always bears some proportion to earth. The god of the cannibals will be a cannibal, of the crusaders a crusader, and of the merchants a merchant. In all ages, souls out of

time, extraordinary, prophetic, are born, who are rather related to the system of the world, than to their particular age and locality. These announce absolute truths, which, with whatever reverence received, are speedily dragged down into a savage interpretation. The interior tribes of our Indians, and some of the Pacific islanders, flog their gods, when things take an unfavorable turn. The Greek poets did not hesitate to let lose their petulant wit on their deities also. Laomedon, in his anger at Neptune and Apollo, who had built Troy for him, and demanded their price, does not hesitate to menace them that he will cut their ears off.[1] Among our Norse forefathers, King Olaf's mode of converting Eyvind to Christianity was to put a pan of glowing coals on his belly, which burst asunder. "Wilt thou now, Eyvind, believe in Christ?" asks Olaf, in excellent faith. Another argument was an adder put into the mouth of the reluctant disciple Rand, who refused to believe.

Christianity, in the romantic ages, signified European culture,—the grafted or meliorated tree in a crab forest. And to marry a pagan wife or husband, was to marry Beast, and voluntarily to take a step backwards towards the baboon.

> "Hengist had verament
> A daughter both fair and gent,
> But she was heathen Sarazine,
> And Vortigern for love fine
> Her took to fere and to wife,
> And was cursed in all his life;
> For he let Christian wed heathen,
> And mixed our blood as flesh and mathen."[2]

What Gothic mixtures the Christian creed drew from the pagan sources, Richard of Devizes's chronicle of Richard I.'s crusade, in the twelfth century, may show. King Richard taunts God with forsaking him: "O fie! O how unwilling should I be to forsake thee, in so forlorn and dreadful a position, were I thy lord and advocate, as thou art mine. In sooth, my standards will in future be despised, not through my fault, but through thine: in sooth, not through any cowardice of my warfare, art thou thyself, my king and my God conquered, this day, and not Richard thy vassal." The re-

[1] Iliad, Book xxi, l. 455. [2] Moths or worms.

ligion of the early English poets is anomalous, so devout and so blasphemous, in the same breath. Such is Chaucer's extraordinary confusion of heaven and earth in the picture of Dido.

> "She was so fair,
> So young, so lusty, with her eyen glad,
> That if that God that heaven and earthe made
> Would have a love for beauty and goodness,
> And womanhede, truth, and seemliness,
> Whom should he loven but this lady sweet?
> There n' is no woman to him half so meet."

With these grossnesses, we complacently compare our own taste and decorum. We think and speak with more temperance and gradation,—but is not indifferentism as bad as superstition?

We live in a transition period, when the old faiths which comforted nations, and not only so, but made nations, seem to have spent their force. I do not find the religions of men at this moment very creditable to them, but either childish and insignificant, or unmanly and effeminating. The fatal trait is the divorce between religion and morality. Here are know-nothing religions, or churches that proscribe intellect; scortatory religions; slave-holding and slave-trading religions; and, even in the decent populations, idolatries wherein the whiteness of the ritual covers scarlet indulgence. The lover of the old religion complains that our contemporaries, scholars as well as merchants, succumb to a great despair,—have corrupted into a timorous conservatism, and believe in nothing. In our large cities, the population is godless, materialized,—no bond, no fellow-feeling, no enthusiasm. These are not men, but hungers, thirsts, fevers, and appetites walking. How is it people manage to live on,—so aimless as they are? After their peppercorn aims are gained, it seems as if the lime in their bones alone held them together, and not any worthy purpose. There is no faith in the intellectual, none in the moral universe. There is faith in chemistry, in meat, and wine, in wealth, in machinery, in the steam-engine, galvanic battery, turbine-wheels, sewing machines, and in public opinion, but not in divine causes. A silent revolution has loosed the tension of the old religious sects,

and, in place of the gravity and permanence of those societies of opinion, they run into freak and extravagance. In creeds never was such levity; witness the heathenisms in Christianity, the periodic "revivals," the Millennium mathematics, the peacock ritualism, the retrogression to Popery, the maundering of Mormons, the squalor of Mesmerism, the deliration of rappings, the rat and mouse revelation, thumps in table-drawers, and black art. The architecture, the music, the prayer, partake of the madness: the arts sink into shift and make-believe. Not knowing what to do, we ape our ancestors; the churches stagger backward to the mummeries of the dark ages. By the irresistible maturing of the general mind, the Christian traditions have lost their hold. The dogma of the mystic offices of Christ being dropped, and he standing on his genius as a moral teacher, 'tis impossible to maintain the old emphasis of his personality; and it recedes, as all persons must, before the sublimity of the moral laws. From this change, and in the momentary absence of any religious genius that could offset the immense material activity, there is a feeling that religion is gone. When Paul Leroux offered his article "*Dieu*" to the conductor of a leading French journal, he replied, "*La question de Dieu manque d'actualité.*"

In Italy, Mr. Gladstone said of the late King of Naples, "it has been a proverb, that he has erected the negation of God into a system of government." In this country, the like stupefaction was in the air, and the phrase "higher law" became a political jibe. What proof of infidelity, like the toleration and propagandism of slavery? What, like the direction of education? What, like the facility of conversion? What, like the externality of churches that once sucked the roots of right and wrong, and now have perished away till they are a speck of whitewash on the wall? What proof of skepticism like the base rate at which the highest mental and moral gifts are held? Let a man attain the highest and broadest culture that any American has possessed, then let him die by sea-storm, railroad collision, or other accident, and all America will acquiesce that the best thing has happened to him; that, after the education has gone far, such is the expensiveness of America, that the

best use to put a fine person to, is, to drown him to save his board.

Another scar of this skepticism is the distrust in human virtue. It is believed by well-dressed proprietors that there is no more virtue than they possess; that the solid portion of society exist for the arts of comfort: that life is an affair to put somewhat between the upper and lower mandibles. How prompt the suggestion of a low motive! Certain patriots in England devoted themselves for years to creating a public opinion that should break down the corn-laws and establish free trade. "Well," says the man in the street, "Cobden got a stipend out of it." Kossuth fled hither across the ocean to try if he could rouse the New World to a sympathy with European liberty. "Aye," says New York, "he made a handsome thing of it, enough to make him comfortable for life."

See what allowance vice finds in the respectable and well-conditioned class. If a pickpocket intrude into the society of gentlemen, they exert what moral force they have, and he finds himself uncomfortable, and glad to get away. But if an adventurer go through all the forms, procure himself to be elected to a post of trust, as of senator, or president,—though by the same arts as we detest in the house-thief,—the same gentlemen who agree to discountenance the private rogue, will be forward to show civilities and marks of respect to the public one: and no amount of evidence of his crimes will prevent them giving him ovations, complimentary dinners, opening their own houses to him, and priding themselves on his acquaintance. We were not deceived by the professions of the private adventurer,—the louder he talked of his honor, the faster we counted our spoons; but we appeal to the sanctified preamble of the messages and proclamations of the public sinner, as the proof of sincerity. It must be that they who pay this homage have said to themselves, On the whole, we don't know about this that you call honesty; a bird in the hand is better.

Even well-disposed, good sort of people are touched with the same infidelity, and for brave, straightforward action, use half-measures and compromises. Forgetful that a little measure is a great error, forgetful that a wise mechanic uses

a sharp tool, they go on choosing the dead men of routine. But the official men can in nowise help you in any question of to-day, they deriving entirely from the old dead things. Only those can help in counsel or conduct who did not make a party pledge to defend this or that, but who were appointed by God Almighty, before they came into the world, to stand for this which they uphold.

It has been charged that a want of sincerity in the leading men is a vice general throughout American society. But the multitude of the sick shall not make us deny the existence of health. In spite of our imbecility and terrors, and "universal decay of religion," &c. &c., the moral sense reappears to-day with the same morning newness that has been from of old the fountain of beauty and strength. You say, there is no religion now. 'Tis like saying in rainy weather, there is no sun, when at that moment we are witnessing one of his superlative effects. The religion of the cultivated class now, to be sure, consists in an avoidance of acts and engagements which it was once their religion to assume. But this avoidance will yield spontaneous forms in their due hour. There is a principle which is the basis of things, which all speech aims to say, and all action to evolve, a simple, quiet, undescribed, undescribable presence, dwelling very peacefully in us, our rightful lord: we are not to do, but to let do; not to work, but to be worked upon; and to this homage there is a consent of all thoughtful and just men in all ages and conditions. To this sentiment belong vast and sudden enlargements of power. 'Tis remarkable that our faith in ecstasy consists with total inexperience of it. It is the order of the world to educate with accuracy the senses and the understanding; and the enginery at work to draw out these powers in priority, no doubt, has its office. But we are never without a hint that these powers are mediate and servile, and that we are one day to deal with real being,—essences with essences. Even the fury of material activity has some results friendly to moral health. The energetic action of the times develops individualism, and the religious appear isolated. I esteem this a step in the right direction. Heaven deals with us on no representative system. Souls are not saved in bundles. The Spirit saith to the man, "How is it

with thee? thee personally? is it well? is it ill? For a great nature, it is a happiness to escape a religious training, —religion of character is so apt to be invaded. Religion must always be a crab fruit: it cannot be grafted and keep its wild beauty. "I have seen," said a traveller who had known the extremes of society, "I have seen human nature in all its forms, it is everywhere the same, but the wilder it is, the more virtuous."

We say, the old forms of religion decay, and that a skepticism devastates the community. I do not think it can be cured or stayed by any modification of theologic creeds, much less by theologic discipline. The cure for false theology is motherwit. Forget your books and traditions, and obey your moral perceptions at this hour. That which is signified by the words "moral" and "spiritual," is a lasting essence, and, with whatever illusions we have loaded them, will certainly bring back the words, age after age, to their ancient meaning. I know no words that mean so much. In our definitions, we grope after the *spiritual* by describing it as invisible. The true meaning of *spiritual* is *real;* that law which executes itself, which works without means, and which cannot be conceived as not existing. Men talk of "mere morality,"—which is much as if one should say, "poor God, with nobody to help him." I find the omnipresence and the almightiness in the reaction of every atom in Nature. I can best indicate by examples those reactions by which every part of Nature replies to the purpose of the actor,—beneficently to the good, penally to the bad. Let us replace sentimentalism by realism, and dare to uncover those simple and terrible laws which, be they seen or unseen, pervade and govern.

Every man takes care that his neighbor shall not cheat him. But a day comes when he begins to care that he do not cheat his neighbor. Then all goes well. He has changed his market-cart into a chariot of the sun. What a day dawns, when we have taken to heart the doctrine of faith! to prefer, as a better investment, being to doing; being to seeming; logic to rhythm and to display; the year to the day; the life to the year; character to performance;—and have come to know, that justice will be done us; and, if our genius is slow, the term will be long.

'Tis certain that worship stands in some commanding relation to the health of man, and to his highest powers, so as to be, in some manner, the source of intellect. All the great ages have been ages of belief. I mean, when there was any extraordinary power of performance, when great national movements began, when arts appeared, when heroes existed, when poems were made, the human soul was in earnest, and had fixed its thoughts on spiritual verities, with as strict a grasp as that of the hands on the sword, or the pencil, or the trowel. It is true that genius takes its rise out of the mountains of rectitude; that all beauty and power which men covet, are somehow born out of that Alpine district; that any extraordinary degree of beauty in man or woman involves a moral charm. Thus, I think, we very slowly admit in another man a higher degree of moral sentiment than our own, —a finer conscience, more impressionable, or, which marks minuter degrees; an ear to hear acuter notes of right and wrong, than we can. I think we listen suspiciously, and very slowly to any evidence to that point. But, once satisfied of such superiority, we set no limit to our expectation of his genius. For such persons are nearer to the secret of God than others; are bathed by sweeter waters; they hear notices, they see visions, where others are vacant. We believe that holiness confers a certain insight, because not by our private, but by our public force, can we share and know the nature of things.

There is an intimate interdependence of intellect and morals. Given the equality of two intellects,—which will form the most reliable judgments, the good, or the bad hearted? "The heart has its arguments, with which the understanding is not acquainted." For the heart is at once aware of the state of health or disease, which is the controlling state, that is, of sanity or of insanity, prior, of course, to all question of the ingenuity of arguments, the amount of facts, or the elegance of rhetoric. So intimate is this alliance of mind and heart, that talent uniformly sinks with character. The bias of errors of principle carries away men into perilous courses, as soon as their will does not control their passion or talent. Hence the extraordinary blunders, and final wrong head, into which men spoiled by ambition usually fall. Hence the

remedy for all blunders, the cure of blindness, the cure of crime, is love. "As much love, so much mind," said the Latin proverb. The superiority that has no superior; the redeemer and instructor of souls, as it is their primal essence, is love.

The moral must be the measure of health. If your eye is on the eternal, your intellect will grow, and your opinions and actions will have a beauty which no learning or combined advantages of other men can rival. The moment of your loss of faith, and acceptance of the lucrative standard, will be marked in the pause, or solstice of genius, the sequent retrogression, and the inevitable loss of attraction to other minds. The vulgar are sensible of the change in you, and of your descent, though they clap you on the back, and congratulate you on your increased common sense.

Our recent culture has been in natural science. We have learned the manners of the sun and of the moon, of the rivers and the rains, of the mineral and elemental kingdoms, of plants and animals. Man has learned to weigh the sun, and its weight neither loses nor gains. The path of a star, the moment of an eclipse, can be determined to the fraction of a second. Well, to him the book of history, the book of love, the lures of passion, and the commandments of duty are opened: and the next lesson taught, is, the continuation of the inflexible law of matter into the subtile kingdom of will, and of thought; that, if, in sidereal ages, gravity and projection keep their craft, and the ball never loses its way in its wild path through space,—a secreter gravitation, a secreter projection, rule not less tyrannically in human history, and keep the balance of power from age to age unbroken. For, though the new element of freedom and an individual has been admitted, yet the primordial atoms are prefigured and predetermined to moral issues, are in search of justice, and ultimate right is done. Religion or worship is the attitude of those who see this unity, intimacy, and sincerity; who see that, against all appearances, the nature of things works for truth and right forever.

'Tis a short sight to limit our faith in laws to those of gravity, of chemistry, of botany, and so forth. Those laws do not stop where our eyes lose them, but push the same

geometry and chemistry up into the invisible plane of social and rational life, so that, look where we will, in a boy's game, or in the strifes of races, a perfect reaction, a perpetual judgment keeps watch and ward. And this appears in a class of facts which concerns all men, within and above their creeds.

Shallow men believe in luck, believe in circumstances: It was somebody's name, or he happened to be there at the time, or, it was so then, and another day it would have been otherwise. Strong men believe in cause and effect. The man was born to do it, and his father was born to be the father of him and of this deed, and, by looking narrowly, you shall see there was no luck in the matter, but it was all a problem in arithmetic, or an experiment in chemistry. The curve of the flight of the moth is preordained, and all things go by number, rule, and weight.

Skepticism is unbelief in cause and effect. A man does not see, that, as he eats, so he thinks: as he deals, so he is, and so he appears; he does not see, that his son is the son of his thoughts and of his actions; that fortunes are not exceptions but fruits; that relation and connection are not somewhere and sometimes, but everywhere and always; no miscellany, no exemption, no anomaly,—but method, and an even web; and what comes out, that was put in. As we are, so we do; and as we do, so is it done to us; we are the builders of our fortunes; cant and lying and the attempt to secure a good which does not belong to us, are, once for all, balked and vain. But, in the human mind, this tie of fate is made alive. The law is the basis of the human mind. In us, it is inspiration; out there in Nature, we see its fatal strength. We call it the moral sentiment.

We owe to the Hindoo Scriptures a definition of Law, which compares well with any in our Western books. "Law it is, which is without name, or color, or hands, or feet; which is smallest of the least, and largest of the large; all, and knowing all things; which hears without ears, sees without eyes, moves without feet, and seizes without hands."

If any reader tax me with using vague and traditional phrases, let me suggest to him, by a few examples, what kind of a trust this is, and how real. Let me show him that the

dice are loaded; that the colors are fast, because they are the native colors of the fleece; that the globe is a battery, because every atom is a magnet; and that the police and sincerity of the Universe are secured by God's delegating his divinity to every particle; that there is no room for hypocrisy, no margin for choice.

The countryman leaving his native village, for the first time, and going abroad, finds all his habits broken up. In a new nation and language, his sect, as Quaker, or Lutheran, is lost. What! it is not then necessary to the order and existence of society? He misses this, and the commanding eye of his neighborhood, which held him to decorum. This is the peril of New York, of New Orleans, of London, of Paris, to young men. But after a little experience, he makes the discovery that there are no large cities,—none large enough to hide in; that the censors of action are as numerous and as near in Paris, as in Littleton or Portland; that the gossip is as prompt and vengeful. There is no concealment, and, for each offence, a several vengeance; that, reaction, or *nothing for nothing*, or, *things are as broad as they are long*, is not a rule for Littleton or Portland, but for the Universe.

We cannot spare the coarsest muniment of virtue. We are disgusted by gossip; yet it is of importance to keep the angels in their proprieties. The smallest fly will draw blood, and gossip is a weapon impossible to exclude from the privatest, highest, selectest. Nature created a police of many ranks. God has delegated himself to a million deputies. From these low external penalties, the scale ascends. Next come the resentments, the fears, which injustice calls out; then, the false relations in which the offender is put to other men; and the reaction of his fault on himself, in the solitude and devastation of his mind.

You cannot hide any secret. If the artist succor his flagging spirits by opium or wine, his work will characterize itself as the effect of opium or wine. If you make a picture or a statue, it sets the beholder in that state of mind you had, when you made it. If you spend for show, on building, or gardening, or on pictures, or on equipages, it will so appear. We are all physiognomists and penetrators of character, and things themselves are detective. If you follow the suburban

fashion in building a sumptuous-looking house for a little money, it will appear to all eyes as a cheap dear house. There is no privacy that cannot be penetrated. No secret can be kept in the civilized world. Society is a masked ball, where every one hides his real character, and reveals it by hiding. If a man wish to conceal anything he carries, those whom he meets know that he conceals somewhat, and usually know what he conceals. Is it otherwise if there be some belief or some purpose he would bury in his breast? 'Tis as hard to hide as fire. He is a strong man who can hold down his opinion. A man cannot utter two or three sentences, without disclosing to intelligent ears precisely where he stands in life and thought, namely, whether in the kingdom of the senses and the understanding, or, in that of ideas and imagination, in the realm of intuitions and duty. People seem not to see that their opinion of the world is also a confession of character. We can only see what we are, and if we misbehave we suspect others. The fame of Shakspeare or of Voltaire, of Thomas à Kempis, or of Bonaparte, characterizes those who give it. As gas-light is found to be the best nocturnal police, so the universe protects itself by pitiless publicity.

Each must be armed—not necessarily with musket and pike. Happy, if, seeing these, he can feel that he has better muskets and pikes in his energy and constancy. To every creature is his own weapon, however skilfully concealed from himself, a good while. His work is sword and shield. Let him accuse none, let him injure none. The way to mend the bad world, is to create the right world. Here is a low political economy plotting to cut the throat of foreign competition, and establish our own;—excluding others by force, or making war on them; or, by cunning tariffs, giving preference to worse wares of ours. But the real and lasting victories are those of peace, and not of war. The way to conquer the foreign artisan, is, not to kill him, but to beat his work. And the Crystal Palaces and the World Fairs, with their committees and prizes on all kinds of industry, are the result of this feeling. The American workman who strikes ten blows with his hammer, whilst the foreign workman only strikes one, is as really vanquishing that foreigner, as if the blows were

aimed at and told on his person. I look on that man as happy, who, when there is question of success, looks into his work for a reply, not into the market, not into opinion, not into patronage. In every variety of human employment, in the mechanical and in the fine arts, in navigation, in farming, in legislating, there are among the numbers who do their task perfunctorily, as we say, or just to pass, and as badly as they dare,—there are the working-men on whom the burden of the business falls,—those who love work, and love to see it rightly done, who finish their task for its own sake; and the state and the world is happy, that has the most of such finishers. The world will always do justice at last to such finishers: it cannot otherwise. He who has acquired the ability, may wait securely the occasion of making it felt and appreciated, and know that it will not loiter. Men talk as if victory were something fortunate. Work is victory. Wherever work is done, victory is obtained. There is no chance, and no blanks. You want but one verdict: if you have your own, you are secure of the rest. And yet, if witnesses are wanted, witnesses are near. There was never a man born so wise or good, but one or more companions came into the world with him, who delight in his faculty, and report it. I cannot see without awe, that no man thinks alone, and no man acts alone, but the divine assessors who came up with him into life,—now under one disguise, now under another,—like a police in citizens' clothes, walk with him, step for step, through all the kingdom of time.

This reaction, this sincerity is the property of all things. To make our word or act sublime, we must make it real. It is our system that counts, not the single word or unsupported action. Use what language you will, you can never say anything but what you are. What I am, and what I think, is conveyed to you, in spite of my efforts to hold it back. What I am has been secretly conveyed from me to another, whilst I was vainly making up my mind to tell him it. He has heard from me what I never spoke.

As men get on in life, they acquire a love for sincerity, and somewhat less solicitude to be lulled or amused. In the progress of the character, there is an increasing faith in the moral sentiment, and a decreasing faith in propositions.

Young people admire talents, and particular excellences. As we grow older, we value total powers and effects, as the spirit, or quality of the man. We have another sight, and a new standard; an insight which disregards what is done *for* the eye, and pierces to the doer; an ear which hears not what men say, but hears what they do not say.

There was a wise, devout man who is called, in the Catholic Church, St. Philip Neri, of whom many anecdotes touching his discernment and benevolence are told at Naples and Rome. Among the nuns in a convent not far from Rome, one had appeared, who laid claim to certain rare gifts of inspiration and prophecy, and the abbess advised the Holy Father, at Rome, of the wonderful powers shown by her novice. The Pope did not well know what to make of these new claims, and Philip coming in from a journey, one day, he consulted him. Philip undertook to visit the nun, and ascertain her character. He threw himself on his mule, all travel-soiled as he was, and hastened through the mud and mire to the distant convent. He told the abbess the wishes of his Holiness, and begged her to summon the nun without delay. The nun was sent for, and, as soon as she came into the apartment, Philip stretched out his leg all bespattered with mud, and desired her to draw off his boots. The young nun, who had become the object of much attention and respect, drew back with anger, and refused the office: Philip ran out of doors, mounted his mule, and returned instantly to the Pope; "Give yourself no uneasiness, Holy Father, any longer: here is no miracle, for here is no humility."

We need not much mind what people please to say, but what they must say; what their natures say, though their busy, artful Yankee understandings try to hold back, and choke that word, and to articulate something different. If we will sit quietly,—what they ought to say is said, with their will, or against their will. We do not care for you, let us pretend what we will:—we are always looking through you to the dim dictator behind you. Whilst your habit or whim chatters, we civilly and impatiently wait until that wise superior shall speak again. Even children are not deceived by the false reasons which their parents give in answer to their questions, whether touching natural facts, or religion,

or persons. When the parent, instead of thinking how it really is, puts them off with a traditional or a hypocritical answer, the children perceive that it is traditional or hypocritical. To a sound constitution the defect of another is at once manifest: and the marks of it are only concealed from us by our own dislocation. An anatomical observer remarks, that the sympathies of the chest, abdomen, and pelvis, tell at last on the face, and on all its features. Not only does our beauty waste, but it leaves word how it went to waste. Physiognomy and phrenology are not new sciences, but declarations of the soul that it is aware of certain new sources of information. And now sciences of broader scope are starting up behind these. And so for ourselves, it is really of little importance what blunders in statement we make, so only we make no wilful departures from the truth. How a man's truth comes to mind, long after we have forgotten all his words! How it comes to us in silent hours, that truth is our only armor in all passages of life and death! Wit is cheap, and anger is cheap; but if you cannot argue or explain yourself to the other party, cleave to the truth against me, against thee, and you gain a station from which you cannot be dislodged. The other party will forget the words that you spoke, but the part you took continues to plead for you.

Why should I hasten to solve every riddle which life offers me? I am well assured that the Questioner, who brings me so many problems, will bring the answers also in due time. Very rich, very potent, very cheerful Giver that he is, he shall have it all his own way, for me. Why should I give up my thought, because I cannot answer an objection to it? Consider only, whether it remains in my life the same it was. That only which we have within, can we see without. If we meet no gods, it is because we harbor none. If there is grandeur in you, you will find grandeur in porters and sweeps. He only is rightly immortal, to whom all things are immortal. I have read somewhere, that none is accomplished, so long as any are incomplete; that the happiness of one cannot consist with the misery of any other.

The Buddhists say, "No seed will die;" every seed will

grow. Where is the service which can escape its remuneration? What is vulgar, and the essence of all vulgarity, but the avarice of reward? 'Tis the difference of artisan and artist, of talent and genius, of sinner and saint. The man whose eyes are nailed not on the nature of his act, but on the wages, whether it be money, or office, or fame,—is almost equally low. He is great, whose eyes are opened to see that the reward of actions cannot be escaped, because he is transformed into his action, and taketh its nature, which bears its own fruit, like every other tree. A great man cannot be hindered of the effect of his act, because it is immediate. The genius of life is friendly to the noble, and in the dark brings them friends from far. Fear God, and where you go, men shall think they walk in hallowed cathedrals.

And so I look on those sentiments which make the glory of the human being, love, humility, faith, as being also the intimacy of Divinity in the atoms; and that, as soon as the man is right, assurances and provisions emanate from the interior of his body and his mind; as, when flowers reach their ripeness, incense exhales from them, and as a beautiful atmosphere is generated from the planet by the averaged emanations from all its rocks and soils.

Thus man is made equal to every event. He can face danger for the right. A poor, tender, painful body, he can run into flame or bullets or pestilence, with duty for his guide. He feels the insurance of a just employment. I am not afraid of accident, as long as I am in my place. It is strange that superior persons should not feel that they have some better resistance against cholera, than avoiding green peas and salads. Life is hardly respectable,—is it? if it has no generous, guaranteeing task, no duties or affections, that constitute a necessity of existing. Every man's task is his life-preserver. The conviction that his work is dear to God and cannot be spared, defends him. The lightning-rod that disarms the cloud of its threat is his body in its duty. A high aim reacts on the means, on the days, on the organs of the body. A high aim is curative, as well as arnica. "Napoleon," says Goethe, "visited those sick of the plague, in order to prove that the man who could banish fear, could

vanquish the plague also: and he was right. 'Tis incredible what force the will has in such cases: it penetrates the body, and puts it in a state of activity, which repels all hurtful influences; whilst fear invites them."

It is related of William of Orange, that, whilst he was besieging a town on the continent, a gentleman sent to him on public business came to his camp, and learning that the King was before the walls, he ventured to go where he was. He found him directing the operation of his gunners, and, having explained his errand, and received his answer, the King said, "Do you not know, sir, that every moment you spend here is at the risk of your life?" "I run no more risk," replied the gentleman, "than your Majesty." "Yes," said the King, "but my duty brings me here, and yours does not." In a few minutes, a cannon-ball fell on the spot, and the gentleman was killed.

Thus can the faithful student reverse all the warnings of his early instinct, under the guidance of a deeper instinct. He learns to welcome misfortune, learns that adversity is the prosperity of the great. He learns the greatness of humility. He shall work in the dark, work against failure, pain, and ill-will. If he is insulted, he can be insulted; all his affair is not to insult. Hafiz writes,

> "At the last day, men shall wear
> On their heads the dust,
> As ensign and as ornament
> Of their lowly trust."

The moral equalizes all; enriches, empowers all. It is the coin which buys all, and which all find in their pocket. Under the whip of the driver, the slave shall feel his equality with saints and heroes. In the greatest destitution and calamity, it surprises man with a feeling of elasticity which makes nothing of loss.

I recall some traits of a remarkable person whose life and discourse betrayed many inspirations of this sentiment. Benedict was always great in the present time. He had hoarded nothing from the past, neither in his cabinets, neither in his memory. He had no designs on the future, neither for what he should do to men, nor for what men should do for him. He said, "I am never beaten until I know that

I am beaten. I meet powerful brutal people to whom I have no skill to reply. They think they have defeated me. It is so published in society, in the journals: I am defeated in this fashion, in all men's sight, perhaps on a dozen different lines. My ledger may show that I am in debt, cannot yet make my ends meet, and vanquish the enemy so. My race may not be prospering: we are sick, ugly, obscure, unpopular. My children may be worsted. I seem to fail in my friends and clients, too. That is to say, in all the encounters that have yet chanced, I have not been weaponed for that particular occasion, and have been historically beaten; and yet, I know, all the time, that I have never been beaten; have never yet fought, shall certainly fight, when my hour comes, and shall beat." "A man," says the Vishnu Sarma, "who having well compared his own strength or weakness with that of others, after all doth not know the difference, is easily overcome by his enemies."

"I spent," he said, "ten months in the country. Thick-starred Orion was my only companion. Wherever a squirrel or a bee can go with security, I can go. I ate whatever was set before me, I touched ivy and dogwood. When I went abroad, I kept company with every man on the road, for I knew that my evil and my good did not come from these, but from the Spirit, whose servant I was. For I could not stoop to be a circumstance, as they did, who put their life into their fortune and their company. I would not degrade myself by casting about in my memory for a thought, nor by waiting for one. If the thought come, I would give it entertainment. It should, as it ought, go into my hands and feet; but if it come not spontaneously, it comes not rightly at all. If it can spare me, I am sure I can spare it. It shall be the same with my friends. I will never woo the loveliest. I will not ask any friendship or favor. When I come to my own, we shall both know it. Nothing will be to be asked or to be granted." Benedict went out to seek his friend, and met him on the way; but he expressed no surprise at any coincidences. On the other hand, if he called at the door of his friend, and he was not at home, he did not go again; concluding that he had misinterpreted the intimations.

He had the whim not to make an apology to the same

individual whom he had wronged. For this, he said, was a piece of personal vanity; but he would correct his conduct in that respect in which he had faulted, to the next person he should meet. Thus, he said, universal justice was satisfied.

Mira came to ask what she should do with the poor Genesee woman who had hired herself to work for her, at a shilling a day, and, now sickening, was like to be bedridden on her hands. Should she keep her, or should she dismiss her? But Benedict said, "Why ask? One thing will clear itself as the thing to be done, and not another, when the hour comes. Is it a question, whether to put her into the street? Just as much whether to thrust the little Jenny on your arm into the street. The milk and meal you give the beggar, will fatten Jenny. Thrust the woman out, and you thrust your babe out of doors, whether it so seem to you or not."

In the Shakers, so called, I find one piece of belief, in the doctrine which they faithfully hold, that encourages them to open their doors to every wayfaring man who proposes to come among them; for, they say, the Spirit will presently manifest to the man himself, and to the society, what manner of person he is, and whether he belongs among them. They do not receive him, they do not reject him. And not in vain have they worn their clay coat, and drudged in their fields, and shuffled in their Bruin dance, from year to year, if they have truly learned thus much wisdom.

Honor him whose life is perpetual victory; him, who, by sympathy with the invisible and real, finds support in labor, instead of praise; who does not shine, and would rather not. With eyes open, he makes the choice of virtue, which outrages the virtuous; of religion, which churches stop their discords to burn and exterminate; for the highest virtue is always against the law.

Miracle comes to the miraculous, not to the arithmetician. Talent and success interest me but moderately. The great class, they who affect our imagination, the men who could not make their hands meet around their objects, the rapt, the lost, the fools of ideas,—they suggest what they cannot execute. They speak to the ages, and are heard from afar. The Spirit does not love cripples and malformations. If

there ever was a good man, be certain, there was another, and will be more.

And so in relation to that future hour, that spectre clothed with beauty at our curtain by night, at our table by day,—the apprehension, the assurance of a coming change. The race of mankind have always offered at least this implied thanks for the gift of existence,—namely, the terror of its being taken away; the insatiable curiosity and appetite for its continuation. The whole revelation that is vouchsafed us, is, the gentle trust, which, in our experience we find, will cover also with flowers the slopes of this chasm.

Of immortality, the soul, when well employed, is incurious. It is so well, that it is sure it will be well. It asks no questions of the Supreme Power. The son of Antiochus asked his father, when he would join battle? "Dost thou fear," replied the King, "that thou only in all the army wilt not hear the trumpet?" 'Tis a higher thing to confide, that, if it is best we should live, we shall live,—'tis higher to have this conviction, than to have the lease of indefinite centuries and millenniums and æons. Higher than the question of our duration is the question of our deserving. Immortality will come to such as are fit for it, and he who would be a great soul in future, must be a great soul now. It is a doctrine too great to rest on any legend, that is, on any man's experience but our own. It must be proved, if at all, from our own activity and designs, which imply an interminable future for their play.

What is called religion effeminates and demoralizes. Such as you are, the gods themselves could not help you. Men are too often unfit to live, from their obvious inequality to their own necessities, or, they suffer from politics, or bad neighbors, or from sickness, and they would gladly know that they were to be dismissed from the duties of life. But the wise instinct asks, "How will death help them?" These are not dismissed when they die. You shall not wish for death out of pusillanimity. The weight of the Universe is pressed down on the shoulders of each moral agent to hold him to his task. The only path of escape known in all the worlds of God is performance. You must do your work, before you shall be released. And as far as it is a question

of fact respecting the government of the Universe, Marcus Antoninus summed the whole in a word, "It is pleasant to die, if there be gods; and sad to live, if there be none."

And so I think that the last lesson of life, the choral song which rises from all elements and all angels, is, a voluntary obedience, a necessitated freedom. Man is made of the same atoms as the world is, he shares the same impressions, predispositions, and destiny. When his mind is illuminated, when his heart is kind, he throws himself joyfully into the sublime order, and does, with knowledge, what the stones do by structure. The religion which is to guide and fulfil the present and coming ages, whatever else it be, must be intellectual. The scientific mind must have a faith which is science. "There are two things," said Mahomet, "which I abhor, the learned in his infidelities, and the fool in his devotions." Our times are impatient of both, and specially of the last. Let us have nothing now which is not its own evidence. There is surely enough for the heart and imagination in the religion itself. Let us not be pestered with assertions and half-truths, with emotions and snuffle.

There will be a new church founded on moral science, at first cold and naked, a babe in a manger again, the algebra and mathematics of ethical law, the church of men to come, without shawms or psaltery, or sackbut; but it will have heaven and earth for its beams and rafters; science for symbol and illustration; it will fast enough gather beauty, music, picture, poetry. Was never stoicism so stern and exigent as this shall be. It shall send man home to his central solitude, shame these social, supplicating manners, and make him know that much of the time he must have himself to his friend. He shall expect no coöperation, he shall walk with no companion. The nameless Thought, the nameless Power, the superpersonal Heart,—he shall repose alone on that. He needs only his own verdict. No good fame can help, no bad fame can hurt him. The Laws are his consolers, the good Laws themselves are alive, they know if he have kept them, they animate him with the leading of great duty, and an endless horizon. Honor and fortune exist to him who always recognizes the neighborhood of the great, always feels himself in the presence of high causes.

BEAUTY

(1860)

THE spiral tendency of vegetation infects education also. Our books approach very slowly the things we most wish to know. What a parade we make of our science, and how far off, and at arm's length, it is from its objects! Our botany is all names, not powers: poets and romancers talk of herbs of grace and healing; but what does the botanist know of the virtues of his weeds? The geologist lays bare the strata, and can tell them all on his fingers: but does he know what effect passes into the man who builds his house in them? What effect on the race that inhabits a granite shelf? what on the inhabitants of marl and of alluvium?

We should go to the ornithologist with a new feeling, if he could teach us what the social birds say, when they sit in the autumn council, talking together in the trees. The want of sympathy makes his record a dull dictionary. His result is a dead bird. The bird is not in its ounces and inches, but in its relations to Nature; and the skin or skeleton you show me, is no more a heron, than a heap of ashes or a bottle of gases into which his body has been reduced, is Dante or Washington. The naturalist is led *from* the road by the whole distance of his fancied advance. The boy had juster views when he gazed at the shells on the beach, or the flowers in the meadow, unable to call them by their names, than the man in the pride of his nomenclature. Astrology interested us, for it tied man to the system. Instead of an isolated beggar, the farthest star felt him, and he felt the star. However rash and however falsified by pretenders and traders in it, the hint was true and divine, the soul's avowal of its large relations, and, that climate, century, remote natures, as well as near, are part of its biography. Chemistry takes to pieces, but it does not construct. Alchemy

which sought to transmute one element into another, to prolong life, to arm with power,—that was in the right direction. All our science lacks a human side. The tenant is more than the house. Bugs and stamens and spores, on which we lavish so many years, are not finalities, and man, when his powers unfold in order, will take Nature along with him, and emit light into all her recesses. The human heart concerns us more than the pouring into microscopes, and is larger than can be measured by the pompous figures of the astronomer.

We are just so frivolous and skeptical. Men hold themselves cheap and vile: and yet a man is a fagot of thunderbolts. All the elements pour through his system: he is the flood of the flood, and fire of the fire; he feels the antipodes and the pole, as drops of his blood: they are the extension of his personality. His duties are measured by that instrument he is; and a right and perfect man would be felt to the centre of the Copernican system. 'Tis curious that we only believe as deep as we live. We do not think heroes can exert any more awful power than that surface-play which amuses us. A deep man believes in miracles, waits for them, believes in magic, believes that the orator will decompose his adversary; believes that the evil eye can wither, that the heart's blessing can heal; that love can exalt talent; can overcome all odds. From a great heart secret magnetisms flow incessantly to draw great events. But we prize very humble utilities, a prudent husband, a good son, a voter, a citizen, and deprecate any romance of character; and perhaps reckon only his money value,—his intellect, his affection, as a sort of bill of exchange, easily convertible into fine chambers, pictures, music and wine.

The motive of science was the extension of man, on all sides, into Nature, till his hands should touch the stars, his eyes see through the earth, his ears understand the language of beast and bird, and the sense of the wind; and, through his sympathy, heaven and earth should talk with him. But that is not our science. These geologies, chemistries, astronomies, seem to make wise, but they leave us where they found us. The invention is of use to the inventor, of questionable help to any other. The formulas of science are like the papers in your pocket-book, of no value to any but the owner. Science

in England, in America, is jealous of theory, hates the name of love and moral purpose. There's a revenge for this inhumanity. What manner of man does science make? The boy is not attracted. He says, I do not wish to be such a kind of man as my professor is. The collector has dried all the plants in his herbal, but he has lost weight and humor. He has got all snakes and lizards in his phials, but science has done for him also, and has put the man into a bottle. Our reliance on the physician is a kind of despair of ourselves. The clergy have bronchitis, which does not seem a certificate of spiritual health. Macready thought it came of the *falsetto* of their voicing. An Indian prince, Tisso, one day riding in the forest, saw a herd of elk sporting. "See how happy," he said, "these browsing elks are! Why should not priests, lodged and fed comfortably in the temples, also amuse themselves?" Returning home, he imparted this reflection to the king. The king, on the next day, conferred the sovereignty on him, saying, "Prince, administer this empire for seven days: at the termination of that period, I shall put thee to death." At the end of the seventh day, the king inquired "From what cause hast thou become so emaciated?" He answered, "From the horror of death." The monarch rejoined: "Live, my child, and be wise. Thou hast ceased to take recreation, saying to thyself, in seven days I shall be put to death. These priests in the temple incessantly meditate on death; how can they enter into healthful diversions?" But the men of science or the doctors or the clergy are not victims of their pursuits, more than others. The miller, the lawyer, and the merchant, dedicate themselves to their own details, and do not come out men of more force. Have they divination, grand aims, hospitality of soul, and the equality to any event, which we demand in man, or only the reactions of the mill, of the wares, of the chicane?

No object really interests us but man, and in man only his superiorities; and, though we are aware of a perfect law in Nature, it has fascination for us only through its relation to him, or, as it is rooted in the mind. At the birth of Winckelmann, more than a hundred years ago, side by side with this arid, departmental, *post mortem* science, rose an

enthusiasm in the study of Beauty; and perhaps some sparks from it may yet light a conflagration in the other. Knowledge of men, knowledge of manners, the power of form, and our sensibility to personal influence, never go out of fashion. These are facts of a science which we study without book, whose teachers and subjects are always near us.

So inveterate is our habit of criticism, that much of our knowledge in this direction belongs to the chapter of pathology. The crowd in the street oftener furnishes degradations than angels or redeemers: but they all prove the transparency. Every spirit makes its house; and we can give a shrewd guess from the house to the inhabitant. But not less does Nature furnish us with every sign of grace and goodness. The delicious faces of children, the beauty of schoolgirls, "the sweet seriousness of sixteen," the lofty air of well-born, well-bred boys, the passionate histories in the looks and manners of youth and early manhood, and the varied power in all that well-known company that escort us through life,—we know how these forms thrill, paralyze, provoke, inspire and enlarge us.

Beauty is the form under which the intellect prefers to study the world. All privilege is that of beauty; for there are many beauties; as, of general nature, of the human face and form, of manners, of brain, or method, moral beauty, or beauty of the soul.

The ancients believed that a genius or demon took possession at birth of each mortal, to guide him; that these genii were sometimes seen as a flame of fire partly immersed in the bodies which they governed;—on an evil man, resting on his head; in a good man, mixed with his substance. They thought the same genius, at the death of its ward, entered a new-born child, and they pretended to guess the pilot, by the sailing of the ship. We recognize obscurely the same fact, though we give it our own names. We say, that every man is entitled to be valued by his best moment. We measure our friends so. We know, they have intervals of folly, whereof we take no heed, but wait the reappearings of the genius, which are sure and beautiful. On the other side, everybody knows people who appear beridden, and who, with all degrees of ability, never impress us with the air of free agency.

They know it too, and peep with their eyes to see if you detect their sad plight. We fancy, could we pronounce the solving word, and disenchant them, the cloud would roll up, the little rider would be discovered and unseated, and they would regain their freedom. The remedy seems never to be far off, since the first step into thought lifts this mountain of necessity. Thought is the pent air-ball which can rive the planet, and the beauty which certain objects have for him, is the friendly fire which expands the thought, and acquaints the prisoner that liberty and power await him.

The question of Beauty takes us out of surfaces, to thinking of the foundations of things. Goethe said, "The beautiful is a manifestation of secret laws of Nature, which, but for this appearance, had been forever concealed from us." And the working of this deep instinct makes all the excitement—much of it superficial and absurd enough—about works of art, which leads armies of vain travellers every year to Italy, Greece and Egypt. Every man values every acquisition he makes in the science of beauty, above his possessions. The most useful man in the most useful world, so long as only commodity was served, would remain unsatisfied. But, as fast as he sees beauty, life acquires a very high value.

I am warned by the ill fate of many philosophers not to attempt a definition of Beauty. I will rather enumerate a few of its qualities. We ascribe beauty to that which is simple; which has no superfluous parts; which exactly answers its end; which stands related to all things; which is the mean of many extremes. It is the most enduring quality, and the most ascending quality. We say, love is blind, and the figure of Cupid is drawn with a bandage round his eyes. Blind:—yes, because he does not see what he does not like; but the sharpest-sighted hunter in the universe is Love, for finding what he seeks, and only that; and the mythologists tell us, that Vulcan was painted lame, and Cupid blind, to call attention to the fact, that one was all limbs, and the other, all eyes. In the true mythology, Love is an immortal child, and Beauty leads him as a guide: nor can we express a deeper sense than when we say, Beauty is the pilot of the young soul.

Beyond their sensuous delight, the forms and colors of

Nature have a new charm for us in our perception, that not one ornament was added for ornament, but is a sign of some better health, or more excellent action. Elegance of form in bird or beast, or in the human figure, marks some excellence of structure: or beauty is only an invitation from what belongs to us. 'Tis a law of botany, that in plants, the same virtues follow the same forms. It is a rule of largest application, true in a plant, true in a loaf of bread, that in the construction of any fabric or organism, any real increase of fitness to its end is an increase of beauty.

The lesson taught by the study of Greek and of Gothic art, of antique and of Pre-Raphaelite painting, was worth all the research,—namely, that all beauty must be organic; that outside embellishment is deformity. It is the soundness of the bones that ultimates itself in a peach-bloom complexion: health of constitution that makes the sparkle and the power of the eye. 'Tis the adjustment of the size and of the joining of the sockets of the skeleton, that gives grace of outline and the finer grace of movement. The cat and the deer cannot move or sit inelegantly. The dancing-master can never teach a badly built man to walk well. The tint of the flower proceeds from its root, and the lustres of the sea-shell begin with its existence. Hence our taste in building rejects paint, and all shifts, and shows the original grain of the wood: refuses pilasters and columns that support nothing, and allows the real supporters of the house honestly to show themselves. Every necessary or organic action pleases the beholder. A man leading a horse to water, a farmer sowing seed, the labors of haymakers in the field, the carpenter building a ship, the smith at his forge, or, whatever useful labor, is becoming to the wise eye. But if it is done to be seen, it is mean. How beautiful are ships on the sea! but ships in the theatre,—or ships kept for picturesque effect on Virginia Water, by George IV., and men hired to stand in fitting costumes at a penny an hour!—What a difference in effect between a battalion of troops marching to action, and one of our independent companies on a holiday! In the midst of a military show, and a festal procession gay with banners, I saw a boy seize an old tin pan that lay rusting under a wall, and poising it on the top of a stick, he set

it turning, and made it describe the most elegant imaginable curves, and drew away attention from the decorated procession by this startling beauty.

Another text from the mythologists. The Greeks fabled that Venus was born of the foam of the sea. Nothing interests us which is stark or bounded, but only what streams with life, what is in act or endeavor to reach somewhat beyond. The pleasure a palace or a temple gives the eye, is, that an order and method has been communicated to stones, so that they speak and geometrize, become tender or sublime with expression. Beauty is the moment of transition, as if the form were just ready to flow into other forms. Any fixedness, heaping, or concentration on one feature,—a long nose, a sharp chin, a hump-back,—is the reverse of the flowing, and therefore deformed. Beautiful as is the symmetry of any form, if the form can move, we seek a more excellent symmetry. The interruption of equilibrium stimulates the eye to desire the restoration of symmetry, and to watch the steps through which it is attained. This is the charm of running water, sea-waves, the flight of birds, and the locomotion of animals. This is the theory of dancing, to recover continually in changes the lost equilibrium, not by abrupt and angular, but by gradual and curving movements. I have been told by persons of experience in matters of taste, that the fashions follow a law of gradation, and are never arbitrary. The new mode is always only a step onward in the same direction as the last mode; and a cultivated eye is prepared for and predicts the new fashion. This fact suggests the reason of all mistakes and offence in our own modes. It is necessary in music, when you strike a discord, to let down the ear by an intermediate note or two to the accord again: and many a good experiment, born of good sense, and destined to succeed, fails, only because it is offensively sudden. I suppose, the Parisian milliner who dresses the world from her imperious boudoir will know how to reconcile the Bloomer costume to the eye of mankind, and make it triumphant over Punch himself, by interposing the just gradations. I need not say, how wide the same law ranges; and how much it can be hoped to effect. All that is a little harshly claimed by progressive parties, may easily come

to be conceded without question, if this rule be observed. Thus the circumstances may be easily imagined, in which woman may speak, vote, argue causes, legislate, and drive a coach, and all the most naturally in the world, if only it come by degrees. To this streaming or flowing belongs the beauty that all circular movement has; as, the circulation of waters, the circulation of the blood, the periodical motion of planets, the annual wave of vegetation, the action and reaction of Nature: and, if we follow it out, this demand in our thought for an ever-onward action, is the argument for the immortality.

One more text from the mythologists is to the same purpose,—*Beauty rides on a lion.* Beauty rests on necessities. The line of beauty is the result of perfect economy. The cell of the bee is built at that angle which gives the most strength with the least wax; the bone or the quill of the bird gives the most alar strength, with the least weight. "It is the purgation of superfluities," said Michel Angelo. There is not a particle to spare in natural structures. There is a compelling reason in the uses of the plant, for every novelty of color or form: and our art saves material, by more skilful arrangement, and reaches beauty by taking every superfluous ounce that can be spared from a wall, and keeping all its strength in the poetry of columns. In rhetoric, this art of omission is a chief secret of power, and, in general, it is proof of high culture, to say the greatest matters in the simplest way.

Veracity first of all, and forever. *Rien de beau que le vrai.* In all design, art lies in making your object prominent, but there is a prior art in choosing objects that are prominent. The fine arts have nothing casual, but spring from the instincts of the nations that created them.

Beauty is the quality which makes to endure. In a house that I know, I have noticed a block of spermaceti lying about closets and mantel-pieces, for twenty years together, simply because the tallow-man gave it the form of a rabbit; and, I suppose, it may continue to be lugged about unchanged for a century. Let an artist scrawl a few lines or figures on the back of a letter, and that scrap of paper is rescued from danger, is put in portfolio, is framed and glazed, and, in

proportion to the beauty of the lines drawn, will be kept for centuries. Burns writes a copy of verses, and sends them to a newspaper, and the human race take charge of them that they shall not perish.

As the flute is heard farther than the cart, see how surely a beautiful form strikes the fancy of men, and is copied and reproduced without end. How many copies are there of the Belvedere Apollo, the Venus, the Psyche, the Warwick Vase, the Parthenon, and the Temple of Vesta? These are objects of tenderness to all. In our cities, an ugly building is soon removed, and is never repeated, but any beautiful building is copied and improved upon, so that all masons and carpenters work to repeat and preserve the agreeable forms, whilst the ugly ones die out.

The felicities of design in art, or in works of Nature, are shadows or forerunners of that beauty which reaches its perfection in the human form. All men are its lovers. Wherever it goes, it creates joy and hilarity, and everything is permitted to it. It reaches its height in woman. "To Eve," say the Mahometans, "God gave two-thirds of all beauty." A beautiful woman is a practical poet, taming her savage mate, planting tenderness, hope, and eloquence, in all whom she approaches. Some favors of condition must go with it, since a certain serenity is essential, but we love its reproofs and superiorities. Nature wishes that woman should attract man, yet she often cunningly moulds into her face a little sarcasm, which seems to say, "Yes, I am willing to attract, but to attract a little better kind of a man than any I yet behold." French *mémoires* of the fifteenth century celebrate the name of Pauline de Viguiere, a virtuous and accomplished maiden, who so fired the enthusiasm of her contemporaries, by her enchanting form, that the citizens of her native city of Toulouse obtained the aid of the civil authorities to compel her to appear publicly on the balcony at least twice a week, and, as often as she showed herself, the crowd was dangerous to life. Not less, in England, in the last century, was the fame of the Gunnings, of whom, Elizabeth married the Duke of Hamilton; and Maria, the Earl of Coventry. Walpole says, "the concourse was so great, when the Duchess of Hamilton was presented at court, on Friday,

that even the noble crowd in the drawing-room clambered on chairs and tables to look at her. There are mobs at their doors to see them get into their chairs, and people go early to get places at the theatres, when it is known they will be there." "Such crowds," he adds, elsewhere, "flock to see the Duchess of Hamilton, that seven hundred people sat up all night, in and about an inn, in Yorkshire, to see her get into her post-chaise next morning."

But why need we console ourselves with the fames of Helen of Argos, or Corinna, or Pauline of Toulouse, or the Duchess of Hamilton? We all know this magic very well, or can divine it. It does not hurt weak eyes to look into beautiful eyes never so long. Women stand related to beautiful Nature around us, and the enamored youth mixes their form with moon and stars, with woods and waters, and the pomp of summer. They heal us of awkwardness by their words and looks. We observe their intellectual influence on the most serious student. They refine and clear his mind; teach him to put a pleasing method into what is dry and difficult. We talk to them, and wish to be listened to; we fear to fatigue them, and acquire a facility of expression which passes from conversation into habit of style.

That Beauty is the normal state, is shown by the perpetual effort of Nature to attain it. Mirabeau had an ugly face on a handsome ground; and we see faces every day which have a good type, but have been marred in the casting: a proof that we are all entitled to beauty, should have been beautiful, if our ancestors had kept the laws,—as every lily and every rose is well. But our bodies do not fit us, but caricature and satirize us. Thus, short legs, which constrain us to short, mincing steps, are a kind of personal insult and contumely to the owner; and long stilts, again, put him at perpetual disadvantage, and force him to stoop to the general level of mankind. Martial ridicules a gentleman of his day whose countenance resembled the face of a swimmer seen under water. Saadi describes a schoolmaster "so ugly and crabbed, that a sight of him would derange the ecstasies of the orthodox." Faces are rarely true to any ideal type, but are a record in sculpture of a thousand anecdotes of whim and folly. Portrait painters say that most faces and forms are

irregular and unsymmetrical; have one eye blue, and one gray; the nose not straight; and one shoulder higher than another; the hair unequally distributed, etc. The man is physically as well as metaphysically a thing of shreds and patches, borrowed unequally from good and bad ancestors, and a misfit from the start.

A beautiful person, among the Greeks, was thought to betray by this sign some secret favor of the immortal gods: and we can pardon pride, when a woman possesses such a figure, that wherever she stands, or moves, or leaves a shadow on the wall, or sits for a portrait to the artist, she confers a favor on the world. And yet—it is not beauty that inspires the deepest passion. Beauty without grace is the hook without the bait. Beauty, without expression, tires. Abbé Ménage said of the President Le Bailleul, "that he was fit for nothing but to sit for his portrait." A Greek epigram intimates that the force of love is not shown by the courting of beauty, but when the like desire is inflamed for one who is ill-favored. And petulant old gentlemen, who have chanced to suffer some intolerable weariness from pretty people, or who have seen cut flowers to some profusion, or who see, after a world of pains have been successfully taken for the costume, how the least mistake in sentiment takes all the beauty out of your clothes,—affirm, that the secret of ugliness consists not in irregularity, but in being uninteresting.

We love any forms, however ugly, from which great qualities shine. If command, eloquence, art, or invention, exist in the most deformed person, all the accidents that usually displease, please, and raise esteem and wonder higher. The great orator was an emaciated, insignificant person, but he was all brain. Cardinal De Retz says of De Bouillon, "With the physiognomy of an ox, he had the perspicacity of an eagle." It was said of Hooke, the friend of Newton, "he is the most, and promises the least, of any man in England." "Since I am so ugly," said Du Guesclin, "it behooves that I be bold." Sir Philip Sidney, the darling of mankind, Ben Jonson tells us, "was no pleasant man in countenance, his face being spoiled with pimples, and of high blood, and long." Those who have ruled human destinies, like planets, for thousands of years, were not handsome men. If a man

can raise a small city to be a great kingdom, can make bread cheap, can irrigate deserts, can join oceans by canals, can subdue steam, can organize victory, can lead the opinions of mankind, can enlarge knowledge, 'tis no matter whether his nose is parallel to his spine, as it ought to be, or whether he has a nose at all; whether his legs are straight, or whether his legs are amputated; his deformities will come to be reckoned ornamental, and advantageous on the whole. This is the triumph of expression, degrading beauty, charming us with a power so fine and friendly and intoxicating, that it makes admired persons insipid, and the thought of passing our lives with them insupportable. There are faces so fluid with expression, so flushed and rippled by the play of thought, that we can hardly find what the mere features really are. When the delicious beauty of lineaments loses its power, it is because a more delicious beauty has appeared; that an interior and durable form has been disclosed. Still, Beauty rides on her lion, as before. Still, "it was for beauty that the world was made." The lives of the Italian artists, who established a despotism of genius amidst the dukes and kings and mobs of their stormy epoch, prove how loyal men in all times are to a finer brain, a finer method, than their own. If a man can cut such a head on his stone gate-post as shall draw and keep a crowd about it all day, by its beauty, good nature, and inscrutable meaning;—if a man can build a plain cottage with such symmetry, as to make all the fine palaces look cheap and vulgar; can take such advantage of Nature, that all her powers serve him; making use of geometry, instead of expense; tapping a mountain for his water-jet; causing the sun and moon to seem only the decorations of his estate; this is still the legitimate dominion of beauty.

The radiance of the human form, though sometimes astonishing, is only a burst of beauty for a few years or a few months, at the perfection of youth, and in most, rapidly declines. But we remain lovers of it, only transferring our interest to interior excellence. And it is not only admirable in singular and salient talents, but also in the world of manners.

But the sovereign attribute remains to be noted. Things

are pretty, graceful, rich, elegant, handsome, but, until they speak to the imagination, not yet beautiful. This is the reason why beauty is still escaping out of all analysis. It is not yet possessed, it cannot be handled. Proclus says, "it swims on the light of forms." It is properly not in the form, but in the mind. It instantly deserts possession, and flies to an object in the horizon. If I could put my hand on the north star, would it be as beautiful? The sea is lovely, but when we bathe in it, the beauty forsakes all the near water. For the imagination and senses cannot be gratified at the same time. Wordsworth rightly speaks of "a light that never was on sea or land," meaning, that it was supplied by the observer, and the Welsh bard warns his country-women, that

—"half of their charms with Cadwallon shall die."

The new virtue which constitutes a thing beautiful, is a certain cosmical quality, or, a power to suggest relation to the whole world, and so lift the object out of a pitiful individuality. Every natural feature,—sea, sky, rainbow, flowers, musical tone,—has in it somewhat which is not private, but universal, speaks of that central benefit which is the soul of Nature, and thereby is beautiful. And, in chosen men and women, I find somewhat in form, speech, and manners, which is not of their person and family, but of a humane, catholic, and spiritual character, and we love them as the sky. They have a largeness of suggestion, and their face and manners carry a certain grandeur, like time and justice.

The feat of the imagination is in showing the convertibility of every thing into every other thing. Facts which had never before left their stark common sense, suddenly figure as Eleusinian mysteries. My boots and chair and candlestick are fairies in disguise, meteors and constellations. All the facts in Nature are nouns of the intellect, and make the grammar of the eternal language. Every word has a double, treble, or centuple use and meaning. What! has my stove and pepper-pot a false bottom! I cry you mercy, good shoe-box! I did not know you were a jewel-case. Chaff and dust begin to sparkle, and are clothed about with immortality.

And there is a joy in perceiving the representative or symbolic character of a fact, which no bare fact or event can ever give. There are no days in life so memorable as those which vibrated to some stroke of the imagination.

The poets are quite right in decking their mistresses with the spoils of the landscape, flower-gardens, gems, rainbows, flushes of morning, and stars of night, since all beauty points at identity, and whatsoever thing does not express to me the sea and sky, day and night, is somewhat forbidden and wrong. Into every beautiful object, there enters somewhat immeasurable and divine, and just as much into form bounded by outlines, like mountains on the horizon, as into tones of music, or depths of space. Polarized light showed the secret architecture of bodies; and when the *second-sight* of the mind is opened, now one color or form or gesture, and now another, has a pungency, as if a more interior ray had been emitted, disclosing its deep holdings in the frame of things.

The laws of this translation we do not know, or why one feature or gesture enchants, why one word or syllable intoxicates, but the fact is familiar that the fine touch of the eye, or a grace of manners, or a phrase of poetry, plants wings at our shoulders; as if the Divinity, in his approaches, lifts away mountains of obstruction, and deigns to draw a truer line, which the mind knows and owns. This is that haughty force of beauty, *"vis superba formæ,"* which the poets praise,—under calm and precise outline, the immeasurable and divine: Beauty hiding all wisdom and power in its calm sky.

All high beauty has a moral element in it, and I find the antique sculpture as ethical as Marcus Antoninus: and the beauty ever in proportion to the depth of thought. Gross and obscure natures, however decorated, seem impure shambles; but character gives splendor to youth, and awe to wrinkled skin and gray hairs. An adorer of truth we cannot choose but obey, and the woman who has shared with us the moral sentiment,—her locks must appear to us sublime. Thus there is a climbing scale of culture, from the first agreeable sensation which a sparkling gem or a scarlet stain affords the eye, up through fair outlines and details of the landscape, features of the human face and form, signs and

tokens of thought and character in manners, up to the ineffable mysteries of the intellect. Wherever we begin, thither our steps tend: an ascent from the joy of a horse in his trappings, up to the perception of Newton, that the globe on which we ride is only a larger apple falling from a larger tree; up to the perception of Plato, that globe and universe are rude and early expressions of an all-dissolving Unity,—the first stair on the scale to the temple of the Mind.

ENGLISH TRAITS

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ENGLISH TRAITS

(1856)

CHAPTER I

FIRST VISIT TO ENGLAND

I HAVE been twice in England. In 1833, on my return from a short tour in Sicily, Italy, and France, I crossed from Boulogne, and landed in London at the Tower stairs. It was a dark Sunday morning; there were few people in the streets; and I remember the pleasure of that first walk on English ground, with my companion, an American artist, from the Tower up through Cheapside and the Strand, to a house in Russell Square, whither we had been recommended to good chambers. For the first time for many months we were forced to check the saucy habit of travellers' criticism, as we could no longer speak aloud in the streets without being understood. The shop-signs spoke our language; our country names were on the door-plates; and the public and private buildings wore a more native and wonted front.

Like most young men at that time, I was much indebted to the men of Edinburgh, and of the Edinburgh Review,—to Jeffrey, Mackintosh, Hallam, and to Scott, Playfair, and De Quincey; and my narrow and desultory reading had inspired the wish to see the faces of three or four writers,—Coleridge, Wordsworth, Landor, De Quincey, and the latest and strongest contributor to the critical journals, Carlyle; and I suppose if I had sifted the reasons that led me to Europe, when I was ill and was advised to travel, it was mainly the attraction of these persons. If Goethe had been still living, I might have wandered into Germany also. Besides those I have named (for Scott was dead), there was

not in Britain the man living whom I cared to behold, unless it were the Duke of Wellington, whom I afterwards saw at Westminster Abbey, at the funeral of Wilberforce. The young scholar fancies it happiness enough to live with people who can give an inside to the world; without reflecting that they are prisoners, too, of their own thought, and cannot apply themselves to yours. The conditions of literary success are almost destructive of the best social power, as they do not leave that frolic liberty which only can encounter a companion on the best terms. It is probable you left some obscure comrade at a tavern, or in the farms, with right mother-wit, and equality to life, when you crossed sea and land to play bo-peep with celebrated scribes. I have, however, found writers superior to their books, and I cling to my first belief, that a strong head will dispose fast enough of these impediments, and give one the satisfaction of reality, the sense of having been met, and a larger horizon.

On looking over the diary of my journey in 1833 I find nothing to publish in my memoranda of visits to places. But I have copied a few notes I made of visits to persons, as they respect parties quite too good and too transparent to the whole world to make it needful to affect any prudery of suppression about a few hints of those bright personalities.

At Florence, chief among artists I found Horatio Greenough, the American sculptor. His face was so handsome, and his person so well formed, that he might be pardoned, if, as was alleged, the face of his Medora, and the figure of a colossal Achilles in clay, were idealizations of his own. Greenough was a superior man, ardent and eloquent, and all his opinions had elevation and magnanimity. He believed that the Greeks had wrought in schools or fraternities,—the genius of the master imparting his design to his friends, and inflaming them with it, and when his strength was spent, a new hand, with equal heat, continued the work; and so by relays, until it was finished in every part with equal fire. This was necessary in so refractory a material as stone; and he thought art would never prosper until we left our shy jealous ways, and worked in society as they. All his thoughts breathed the same generosity. He was an accurate and a deep man. He was a votary of the Greeks, and impatient

of Gothic art. His paper on Architecture, published in 1843, announced in advance the leading thoughts of Mr. Ruskin on the *morality* in architecture, notwithstanding the antagonism in their views of the history of art. I have a private letter from him,—later, but respecting the same period,—in which he roughly sketches his own theory. "Here is my theory of structure: A scientific arrangement of spaces and forms to functions and to site; an emphasis of features proportioned to their *gradated* importance in function; color and ornament to be decided and arranged and varied by strictly organic laws, having a distinct reason for each decision; the entire and immediate banishment of all make-shift and make-believe."

Greenough brought me, through a common friend, an invitation from Mr. Landor, who lived at San Domenica di Fiesole. On the 15th May I dined with Mr. Landor. I found him noble and courteous, living in a cloud of pictures at his Villa Gherardesca, a fine house commanding a beautiful landscape. I had inferred from his books, or magnified from some anecdotes, an impression of Achillean wrath,—an untamable petulance. I do not know whether the imputation were just or not, but certainly on this May day his courtesy veiled that haughty mind, and he was the most patient and gentle of hosts. He praised the beautiful cyclamen which grows all about Florence; he admired Washington; talked of Wordsworth, Byron, Massinger, Beaumont and Fletcher. To be sure, he is decided in his opinions, likes to surprise, and is well content to impress, if possible, his English whim upon the immutable past. No great man ever had a great son, if Philip and Alexander be not an exception; and Philip he calls the greater man. In art he loves the Greeks, and in sculpture, them only. He prefers the Venus to everything else, and, after that, the head of Alexander in the gallery here. He prefers John of Bologna to Michael Angelo; in painting, Raffaelle; and shares the growing taste for Perugino and the early masters. The Greek histories he thought the only good; and after them, Voltaire's. I could not make him praise Mackintosh, nor my more recent friends; Montaigne very cordially,—and Charron also, which seemed undiscriminating. He thought Degerando indebted to "Lucas

on Happiness" and "Lucas on Holiness"! He pestered me with Southey; but who is Southey?

He invited me to breakfast on Friday. On Friday I did not fail to go, and this time with Greenough. He entertained us at once with reciting half a dozen hexameter lines of Julius Cæsar's!—from Donatus, he said. He glorified Lord Chesterfield more than was necessary, and undervalued Burke, and undervalued Socrates; designated as three of the greatest of men, Washington, Phocion, and Timoleon; much as our pomologists, in their lists, select the three or the six best pears "for a small orchard"; and did not even omit to remark the similar termination of their names. "A great man," he said, "should make great sacrifices, and kill his hundred oxen without knowing whether they would be consumed by gods and heroes, or whether the flies would eat them." I had visited Professor Amici, who had shown me his microscopes, magnifying (it was said) two thousand diameters; and I spoke of the uses to which they were applied. Landor despised entomology, yet, in the same breath, said, "the sublime was in a grain of dust." I suppose I teased him about recent writers, but he professed never to have heard of Herschel, *not even by name*. One room full of pictures, which he likes to show, especially one piece, standing before which, he said "he would give fifty guineas to the man that would swear it was a Domenichino." I was more curious to see his library, but Mr. H——, one of the guests, told me that Mr. Landor gives away his books, and has never more than a dozen at a time in his house.

Mr. Landor carries to its height the love of freak which the English delight to indulge, as if to signalize their commanding freedom. He has a wonderful brain, despotic, violent, and inexhaustible, meant for a soldier, by what chance converted to letters, in which there is not a style nor a tint not known to him, yet with an English appetite for action and heroes. The thing done avails, and not what is said about it. An original sentence, a step forward, is worth more than all the censures. Landor is strangely undervalued in England; usually ignored; and sometimes savagely attacked in the Reviews. The criticism may be right, or wrong, and is quickly forgotten; but year after year the scholar must

still go back to Landor for a multitude of elegant sentences—for wisdom, wit, and indignation that are unforgetable.

From London, on the 5th August, I went to Highgate, and wrote a note to Mr. Coleridge, requesting leave to pay my respects to him. It was near noon. Mr. Coleridge sent a verbal message, that he was in bed, but if I would call after one o'clock, he would see me. I returned at one, and he appeared, a short, thick old man, with bright blue eyes and fine clear complexion, leaning on his cane. He took snuff freely, which presently soiled his cravat and neat black suit. He asked whether I knew Allston, and spoke warmly of his merits and doings when he knew him in Rome; what a master of the Titianesque he was, &c., &c. He spoke of Dr. Channing. It was an unspeakable misfortune that he should have turned out a Unitarian after all. On this, he burst into a declamation on the folly and ignorance of Unitarianism,—its high unreasonableness; and taking up Bishop Waterland's book, which lay on the table, he read with vehemence two or three pages written by himself in the fly-leaves,—passages, too, which, I believe, are printed in the "Aids to Reflection." When he stopped to take breath, I interposed that, "whilst I highly valued all his explanations, I was bound to tell him that I was born and bred a Unitarian." "Yes," he said, "I supposed so;" and continued as before. "It was a wonder that after so many ages of unquestioning acquiescence in the doctrine of St. Paul,—the doctrine of the Trinity, which was also, according to Philo Judæus, the doctrine of the Jews before Christ,—this handful of Priestleians should take on themselves to deny it, &c., &c. He was very sorry that Dr. Channing,—a man to whom he looked up,—no, to say that he looked *up* to him would be to speak falsely; but a man whom he looked *at* with so much interest,—should embrace such views. When he saw Dr. Channing, he had hinted to him that he was afraid he loved Christianity for what was lovely and excellent,—he loved the good in it, and not the true; and I tell you, sir, that I have known ten persons who loved the good, for one person who loved the true; but it is a far greater virtue to love the true for itself alone, than to love the good for itself alone. He (Coleridge)

knew all about Unitarianism perfectly well, because he had once been a Unitarian, and knew what quackery it was. He had been called 'the rising star of Unitarianism.'" He went on defining, or rather refining: "The Trinitarian doctrine was realism; the idea of God was not essential, but super-essential;" talked of *trinism tetrakism,* and much more, of which I only caught this, "that the will was that by which a person is a person; because, if one should push me in the street, and so I should force the man next me into the kennel, I should at once exclaim, 'I did not do it, sir,' meaning it was not my will." And this also, "that if you should insist on your faith here in England, and I on mine, mine would be the hotter side of the fagot."

I took advantage of a pause to say that he had many readers of all religious opinions in America, and I proceeded to inquire if the "extract" from the Independent's pamphlet, in the third volume of the Friend, were a veritable quotation. He replied that it was really taken from a pamphlet in his possession, entitled "A Protest of one of the Independents," or something to that effect. I told him how excellent I thought it, and how much I wished to see the entire work. "Yes," he said, "the man was a chaos of truths, but lacked the knowledge that God was a God of order. Yet the passage would no doubt strike you more in the quotation than in the original, for I have filtered it."

When I rose to go, he said, "I do not know whether you care about poetry, but I will repeat some verses I lately made on my baptismal anniversary," and he recited with strong emphasis, standing, ten or twelve lines, beginning,

"Born unto God in Christ—"

He inquired where I had been travelling; and on learning that I had been in Malta and Sicily, he compared one island with the other, "repeating what he had said to the Bishop of London when he returned from that country, that Sicily was an excellent school of political economy; for, in any town there, it only needed to ask what the government enacted, and reverse that to know what ought to be done; it was the most felicitously opposite legislation to anything good and wise. There were only three things which the government

had brought into that garden of delights, namely, itch, pox, and famine. Whereas, in Malta, the force of law and mind was seen, in making that barren rock of semi-Saracen inhabitants the seat of population and plenty." Going out, he showed me in the next apartment a picture of Allston's and told me "that Montague, a picture-dealer, once came to see him, and, glancing towards this, said, 'Well, you have got a picture!' thinking it the work of an old master; afterwards, Montague, still talking with his back to the canvas, put up his hand and touched it, and exclaimed, 'By Heaven! this picture is not ten years old:'—so delicate and skilful was that man's touch."

I was in his company for about an hour, but find it impossible to recall the largest part of his discourse, which was often like so many printed paragraphs in his book,—perhaps the same,—so readily did he fall into certain commonplaces. As I might have foreseen, the visit was rather a spectacle than a conversation, of no use beyond the satisfaction of my curiosity. He was old and preoccupied, and could not bend to a new companion and think with him.

From Edinburgh I went to the Highlands. On my return, I came from Glasgow to Dumfries, and being intent on delivering a letter which I had brought from Rome, inquired for Craigenputtock. It was a farm in Nithsdale, in the parish of Dunscore, sixteen miles distant. No public coach passed near it, so I took a private carriage from the inn. I found the house amid desolate heathery hills, where the lonely scholar nourished his mighty heart. Carlyle was a man from his youth, an author who did not need to hide from his readers, and as absolute a man of the world, unknown and exiled on that hill-farm, as if holding on his own terms what is best in London. He was tall and gaunt, with a cliff-like brow, self-possessed and holding his extraordinary powers of conversation in easy command; clinging to his northern accent with evident relish; full of lively anecdote, and with a streaming humor, which floated everything he looked upon. His talk playfully exalting the familiar objects put the companion at once into an acquaintance with his Lars and Lemurs, and it was very pleasant to learn what was predestined

to be a pretty mythology. Few were the objects and lonely the man, "not a person to speak to within sixteen miles except the minister of Dunscore"; so that books inevitably made his topics.

He had names of his own for all the matters familiar to his discourse. "Blackwood's" was the "sand magazine;" "Fraser's" nearer approach to possibility of life was the "mud magazine"; a piece of road near by that marked some failed enterprise was the "grave of the last sixpence." When too much praise of any genius annoyed him, he professed hugely to admire the talent shown by his pig. He had spent much time and contrivance in confining the poor beast to one enclosure in his pen, but pig, by great strokes of judgment, had found out how to let a board down and had foiled him. For all that, he still thought man the most plastic little fellow in the planet, and he liked Nero's death "*Qualis artifex pereo!*" better than most history. He worships a man that will manifest any truth to him. At one time he had inquired and read a good deal about America. Landor's principle was mere rebellion, and *that* he feared was the American principle. The best thing he knew of that country was that in it a man can have meat for his labor. He had read in Stewart's book that when he inquired in a New York hotel for the Boots, he had been shown across the street and had found Mungo in his own house dining on roast turkey.

We talked of books. Plato he does not read, and he disparaged Socrates; and, when pressed, persisted in making Mirabeau a hero. Gibbon he called the splendid bridge from the old world to the new. His own reading had been multifarious. Tristram Shandy was one of his first books after Robinson Crusoe, and Robertson's America an early favorite. Rousseau's Confessions had discovered to him that he was not a dunce; and it was now ten years since he had learned German, by the advice of a man who told him he would find in that language what he wanted.

He took despairing or satirical views of literature at this moment; recounted the incredible sums paid in one year by the great booksellers for puffing. Hence it comes that no newspaper is trusted now, no books are bought, and the booksellers are on the eve of bankruptcy.

He still returned to English pauperism, the crowded country, the selfish abdication by public men of all that public persons should perform. "Government should direct poor men what to do. Poor Irish folk come wandering over these moors. My dame makes it a rule to give to every son of Adam bread to eat, and supplies his wants to the next house. But here are thousands of acres which might give them all meat, and nobody to bid these poor Irish go to the moor and till it. They burned the stacks, and so found a way to force the rich people to attend to them."

We went out to walk over long hills, and looked at Criffel, then without his cap, and down into Wordsworth's country. There we sat down, and talked of the immortality of the soul. It was not Carlyle's fault that we talked on that topic, for he had the natural disinclination of every nimble spirit to bruise itself against walls, and did not like to place himself where no step can be taken. But he was honest and true, and cognizant of the subtile links that bind ages together, and saw how every event affects all the future. "Christ died on the tree: that built Dunscore kirk yonder: that brought you and me together. Time has only a relative existence."

He was already turning his eyes towards London with a scholar's appreciation. London is the heart of the world, he said, wonderful only from the mass of human beings. He liked the huge machine. Each keeps its own round. The baker's boy brings muffins to the window at a fixed hour every day, and that is all the Londoner knows or wishes to know on the subject. But it turned out good men. He named certain individuals, especially one man of letters, his friend, the best mind he knew, whom London had well served.

On the 28th August, I went to Rydal Mount, to pay my respects to Mr. Wordsworth. His daughters called in their father, a plain, elderly, white-haired man, not prepossessing, and disfigured by green goggles. He sat down and talked with great simplicity. He had just returned from a journey. His health was good, but he had broken a tooth by a fall, when walking with two lawyers, and had said that he was glad it did not happen forty years ago; whereupon they had praised his philosophy.

He had much to say of America, the more that it gave occasion for his favorite topic,—that society is being enlightened by a superficial tuition, out of all proportion to its being restrained by moral culture. Schools do no good. Tuition is not education. He thinks more of the education of circumstances than of tuition. 'Tis not question whether there are offences of which the law takes cognizance, but whether there are offences of which the law does not take cognizance. Sin is what he fears, and how society is to escape without gravest mischiefs from this source—? He has even said, what seemed a paradox, that they needed a civil war in America, to teach the necessity of knitting the social ties stronger. "There may be," he said, "in America some vulgarity in manner, but that's not important. That comes of the pioneer state of things. But I fear they are too much given to the making of money; and secondly to politics; that they make political distinction the end, and not the means. And I fear they lack a class of men of leisure,—in short, of gentlemen,—to give a tone of honor to the community. I am told that things are boasted of in the second class of society there, which, in England,—God knows, are done in England every day,—but would never be spoken of. In America I wish to know not how many churches or schools, but what newspapers? My friend, Colonel Hamilton, at the foot of the hill, who was a year in America, assures me that the newspapers are atrocious, and accuse members of Congress of stealing spoons!" He was against taking off the tax on newspapers in England which the reformers represent as a tax upon knowledge, for this reason, that they would be inundated with base prints. He said, he talked on political aspects, for he wished to impress on me and all good Americans to cultivate the moral, the conservative, &c., &c., and never to call into action the physical strength of the people, as had just now been done in England in the Reform Bill,—a thing prophesied by Delolme. He alluded once or twice to his conversation with Dr. Channing, who had recently visited him (laying his hand on a particular chair in which the Doctor had sat).

The conversation turned on books. Lucretius he esteems a far higher poet than Virgil: not in his system, which is

nothing, but in his power of illustration. Faith is necessary to explain anything, and to reconcile the foreknowledge of God with human evil. Of Cousin (whose lectures we had all been reading in Boston), he knew only the name.

I inquired if he had read Carlyle's critical articles and translations. He said he thought him sometimes insane. He proceeded to abuse Goethe's Wilhelm Meister heartily. It was full of all manner of fornication. It was like the crossing of flies in the air. He had never gone farther than the first part; so disgusted was he that he threw the book across the room. I deprecated this wrath, and said what I could for the better parts of the book; and he courteously promised to look at it again. Carlyle, he said, wrote most obscurely. He was clever and deep, but he defied the sympathies of everybody. Even Mr. Coleridge wrote more clearly, though he had always wished Coleridge would write more to be understood. He led me out into his garden, and showed me the gravel walk in which thousands of his lines were composed. His eyes are much inflamed. This is no loss, except for reading, because he never writes prose, and of poetry he carries even hundreds of lines in his head before writing them. He had just returned from a visit to Staffa, and within three days had made three sonnets on Fingal's Cave, and was composing a fourth when he was called in to see me. He said, "If you are interested in my verses, perhaps you will like to hear these lines." I gladly assented; and he recollected himself for a few moments, and then stood forth and repeated, one after the other, the three entire sonnets with great animation. I fancied the second and third more beautiful than his poems are wont to be. The third is addressed to the flowers, which, he said, especially the ox-eye daisy, are very abundant on the top of the rock. The second alludes to the name of the cave, which is "Cave of Music"; the first to the circumstance of its being visited by the promiscuous company of the steamboat.

This recitation was so unlooked for and surprising,—he, the old Wordsworth, standing apart, and reciting to me in a garden-walk, like a schoolboy declaiming,—that I at first was near to laugh; but recollecting myself, that I had come thus far to see a poet, and he was chanting poems to me, I saw that

he was right and I was wrong, and gladly gave myself up to hear. I told him how much the few printed extracts had quickened the desire to possess his unpublished poems. He replied, he never was in haste to publish; partly because he corrected a good deal, and every alteration is ungraciously received after printing; but what he had written would be printed, whether he lived or died. I said "Tintern Abbey" appeared to be the favorite poem with the public, but more contemplative readers preferred the first books of the "Excursion," and the Sonnets. He said, "Yes, they are better." He preferred such of his poems as touched the affections to any others; for whatever is didactic—what theories of society, and so on—might perish quickly; but whatever combined a truth with an affection was κτημα ες αει, good to-day and good forever. He cited the sonnet, "On the feelings of a high-minded Spaniard" which he preferred to any other (I so understood him), and the "Two Voices"; and quoted with evident pleasure, the verses addressed "To the Skylark." In this connection he said of the Newtonian theory that it might yet be superseded and forgotten; and Dalton's atomic theory.

When I prepared to depart, he said he wished to show me what a common person in England could do, and he led me into the enclosure of his clerk, a young man, to whom he had given this slip of ground, which was laid out, or its natural capabilities shown, with much taste. He then said he would show me a better way towards the inn; and he walked a good part of a mile, talking, and ever and anon stopping short to impress the word or the verse, and finally parted from me with great kindness, and returned across the fields.

Wordsworth honored himself by his simple adherence to truth, and was very willing not to shine; but he surprised by the hard limits of his thought. To judge from a single conversation, he made the impression of a narrow and very English mind; of one who paid for his rare elevation by general tameness and conformity. Off his own beat, his opinions were of no value. It is not very rare to find persons loving sympathy and ease, who expiate their departure from the common in one direction by their conformity in every other.

CHAPTER II

VOYAGE TO ENGLAND

THE occasion of my second visit to England was an invitation from some Mechanics' Institutes in Lancashire and Yorkshire, which separately are organized much in the same way as our New England Lyceums, but, in 1847, had been linked into a "Union," which embraced twenty or thirty towns and cities, and presently extended into the middle counties, and northward into Scotland. I was invited, on liberal terms, to read a series of lectures in them all. The request was urged with every kind suggestion, and every assurance of aid and comfort, by friendliest parties in Manchester, who, in the sequel, amply redeemed their word. The remuneration was equivalent to the fees at that time paid in this country for the like services. At all events, it was sufficient to cover any travelling expenses, and the proposal offered an excellent opportunity of seeing the interior of England and Scotland, by means of a home, and a committee of intelligent friends, awaiting me in every town.

I did not go very willingly. I am not a good traveller, nor have I found that long journeys yield a fair share of reasonable hours. But the invitation was repeated and pressed at a moment of more leisure, and when I was a little spent by some unusual studies. I wanted a change and a tonic, and England was proposed to me. Besides, there were at least, the dread attraction and salutary influences of the sea. So I took my berth in the packet-ship Washington Irving, and sailed from Boston on Tuesday, 5th October, 1847.

On Friday, at noon, we had only made one hundred and thirty-four miles. A nimble Indian would have swum as far; but the captain affirmed that the ship would show us in time all her paces, and we crept along through the floating drift of boards, logs, and chips, which the rivers of Maine and New Brunswick pour into the sea after a freshet.

At last, on Sunday night, after doing one day's work in four, the storm came, the winds blew, and we flew before a north-wester, which strained every rope and sail. The good ship darts through the water all day, all night, like a

fish, quivering with speed, gliding through liquid leagues, sliding from horizon to horizon. She has passed Cape Sable; she has reached the Banks; the land-birds are left; gulls, haglets, ducks, petrels, swim, dive, and hover around; no fishermen; she has passed the Banks; left five sail behind her, far on the edge of the west at sundown, which were far east of us at morn,—though they say at sea a stern chase is a long race,—and still we fly for our lives. The shortest sea-line from Boston to Liverpool is 2850 miles. This a steamer keeps, and saves 150 miles. A sailing ship can never go in a shorter line than 3000, and usually it is much longer. Our good master keeps his kites up to the last moment, studding-sails alow and aloft, and, by incessant straight steering, never loses a rod of way. Watchfulness is the law of the ship,—watch on watch, for advantage and for life. Since the ship was built, it seems, the master never slept but in his day-clothes whilst on board. "There are many advantages," says Saadi, "in sea-voyaging, but security is not one of them." Yet in hurrying over these abysses, whatever dangers we are running into, we are certainly running out of the risks of hundreds of miles every day, which have their own chances of squall, collision, sea-stroke, piracy, cold, and thunder. Hour for hour, the risk on a steamboat is greater; but the speed is safety, or, twelve days of danger, instead of twenty-four. Our ship was registered 750 tons, and weighed perhaps, with all her freight, 1500 tons. The mainmast, from the deck to the top-button, measured 115 feet; the length of the deck, from stem to stern, 155. It is impossible not to personify a ship; everybody does, in everything they say:—she behaves well; she minds her rudder; she swims like a duck; she runs her nose into the water; she looks into a port. Then that wonderful *esprit de corps*, by which we adopt into our self-love everything we touch, makes us all champions of her sailing qualities.

The conscious ship hears all the praise. In one week she has made 1467 miles, and now, at night, seems to hear the steamer behind her, which left Boston to-day at two, has mended her speed, and is flying before the gray south wind eleven and a half knots the hour. The sea-fire shines in her wake, and far around wherever a wave breaks. I read the

hour, 9h. 45′, on my watch by this light. Near the equator, you can read small print by it; and the mate describes the phosphoric insects, when taken up in a pail, as shaped like a Carolina potato.

I find the sea-life an acquired taste, like that for tomatoes and olives. The confinement, cold, motion, noise, and odor are not to be dispensed with. The floor of your room is sloped at an angle of twenty or thirty degrees, and I waked every morning with the belief that some one was tipping up my berth. Nobody likes to be treated ignominiously, upset, shoved against the side of the house, rolled over, suffocated with bilge, mephitis, and stewing oil. We get used to these annoyances at last, but the dread of the sea remains longer. The sea is masculine, the type of active strength. Look, what egg-shells are drifting all over it, each one, like ours, filled with men in ecstasies of terror, alternating with cockney conceit, as the sea is rough or smooth. Is this sad-colored circle an eternal cemetery? In our graveyards we scoop a pit, but this aggressive water opens mile-wide pits and chasms, and makes a mouthful of a fleet. To the geologist, the sea is the only firmament; the land is in perpetual flux and change, now blown up like a tumor, now sunk in a chasm, and the registered observations of a few hundred years find it in a perpetual tilt, rising and falling. The sea keeps its old level; and 'tis no wonder that the history of our race is so recent, if the roar of the ocean is silencing our traditions. A rising of the sea, such as has been observed, say an inch in a century, from east to west on the land, will bury all the towns, monuments, bones, and knowledge of mankind, steadily and insensibly. If it is capable of these great and secular mischiefs, it is quite as ready at private and local damage; and of this no landsman seems so fearful as the seaman. Such discomfort and such danger as the narratives of the captain and mate disclose are bad enough as the costly fee we pay for entrance to Europe; but the wonder is always new that any sane man can be a sailor. And here, on the second day of our voyage, stepped out a little boy in his shirt-sleeves, who had hid himself, whilst the ship was in port, in the bread-closet, having no money, and wishing to go to England. The sailors have dressed him in Guernsey frock, with a knife

in his belt, and he is climbing nimbly about after them, "likes the work first-rate, and, if the captain will take him, means now to come back again in the ship." The mate avers that this is the history of all sailors; nine out of ten are runaway boys; and adds that all of them are sick of the sea, but stay in it out of pride. Jack has a life of risks, incessant abuse, and the worst pay. It is a little better with the mate, and not very much better with the captain. A hundred dollars a month is reckoned high pay. If sailors were contented, if they had not resolved again and again not to go to sea any more, I should respect them.

Of course, the inconveniences and terrors of the sea are not of any account to those whose minds are preoccupied. The water-laws, arctic frost, the mountain, the mine, only shatter cockneyism; every noble activity makes room for itself. A great mind is a good sailor, as a great heart is. And the sea is not slow in disclosing inestimable secrets to a good naturalist.

'Tis a good rule in every journey to provide some piece of liberal study to rescue the hours which bad weather, bad company, and taverns steal from the best economist. Classics which at home are drowsily read have a strange charm in a country inn, or in the transom of a merchant brig. I remember that some of the happiest and most valuable hours I have owed to books, passed many years ago, on shipboard. The worst impediment I have found at sea is the want of light in the cabin.

We found on board the usual cabin library: Basil Hall, Dumas, Dickens, Bulwer, Balzac, and Sand were our sea-gods. Among the passengers, there was some variety of talent and profession; we exchanged our experiences, and all learned something. The busiest talk with leisure and convenience at sea, and sometimes a memorable fact turns up, which you have long had a vacant niche for, and seize with the joy of a collector. But, under the best conditions, a voyage is one of the severest tests to try a man. A college examination is nothing to it. Sea-days are long,—these lack-lustre, joyless days which whistled over us; but they were few,—only fifteen, as the captain counted, sixteen according to me. Reckoned from the time when we left soundings, our speed

was such that the captain drew the line of his course in red ink on his chart, for the encouragement or envy of future navigators.

It has been said that the King of England would consult his dignity by giving audience to foreign ambassadors in the cabin of a man-of-war. And I think the white path of an Atlantic ship the right avenue to the palace front of this seafaring people, who for hundreds of years claimed the strict sovereignty of the sea, and exacted toll and the striking sail from the ships of all other peoples. When their privilege was disputed by the Dutch and other junior marines, on the plea that you could never anchor on the same wave, or hold property in what was always flowing, the English did not stick to claim the channel, or bottom of all the main. "As if," said they, "we contended for the drops of the sea, and not for its situation, or the bed of those waters. The sea is bounded by his majesty's empire."

As we neared the land, its genius was felt. This was inevitably the British side. In every man's thought arises now a new system, English sentiments, English loves and fears, English history and social modes. Yesterday, every passenger had measured the speed of the ship by watching the bubbles over the ship's bulwarks. To-day, instead of bubbles, we measure by Kinsale, Cork, Waterford, and Ardmore. There lay the green shore of Ireland, like some coast of plenty. We could see towns, towers, churches, harvests; but the curse of eight hundred years we could not discern.

CHAPTER III

LAND

Alfieri thought Italy and England the only countries worth living in; the former, because there nature vindicates her rights, and triumphs over the evils inflicted by the governments; the latter, because art conquers nature, and transforms a rude, ungenial land into a paradise of comfort and plenty. England is a garden. Under an ash-colored sky, the fields have been combed and rolled till they appear

to have been finished with a pencil instead of a plough. The solidity of the structures that compose the towns speaks the industry of ages. Nothing is left as it was made. Rivers, hills, valleys, the sea itself feel the hand of a master. The long habitation of a powerful and ingenious race has turned every rood of land to its best use, has found all the capabilities, the arable soil, the quarriable rock, the highways, the byways, the fords, the navigable waters; and the new arts of intercourse meet you everywhere; so that England is a huge phalanstery, where all that man wants is provided within the precinct. Cushioned and comforted in every manner, the traveller rides as on a cannon-ball, high and low, over rivers and towns, through mountains, in tunnels of three or four miles, at near twice the speed of our trains; and reads quietly the Times newspaper, which, by its immense correspondence and reporting, seems to have machinized the rest of the world for his occasion.

The problem of the traveller landing at Liverpool is, Why England is England? What are the elements of that power which the English hold over other nations? If there be one test of national genius universally accepted, it is success; and if there be one successful country in the universe for the last millennium, that country is England.

A wise traveller will naturally choose to visit the best of actual nations; and an American has more reasons than another to draw him to Britain. In all that is done or begun by the Americans towards right thinking or practice, we are met by a civilization already settled and overpowering. The culture of the day, the thoughts and aims of men, are English thoughts and aims. A nation considerable for a thousand years since Egbert, it has, in the last centuries, obtained the ascendant, and stamped the knowledge, activity, and power of mankind with its impress. Those who resist it do not feel it or obey it less. The Russian in his snows is aiming to be English. The Turk and Chinese also are making awkward efforts to be English. The practical common-sense of modern society, the utilitarian direction which labor, laws, opinion, religion take, is the natural genius of the British mind. The influence of France is a constituent of modern civility, but not enough opposed to the English for the most wholesome

effect. The American is only the continuation of the English genius into new conditions, more or less propitious.

See what books fill our libraries. Every book we read, every biography, play, romance, in whatever form, is still English history and manners. So that a sensible Englishman once said to me, "As long as you do not grant us copyright, we shall have the teaching of you."

But we have the same difficulty in making a social or moral estimate of England, as the sheriff finds in drawing a jury to try some cause which has agitated the whole community, and on which everybody finds himself an interested party. Officers, jurors, judges have all taken sides. England has inoculated all nations with her civilization, intelligence, and tastes; and, to resist the tyranny and prepossession of the British element, a serious man must aid himself, by comparing with it the civilizations of the farthest east and west, the old Greek, the Oriental, and, much more, the ideal standard, if only by means of the very impatience which English forms are sure to awaken in independent minds.

Besides, if we will visit London, the present time is the best time, as some signs portend that it has reached its highest point. It is observed that the English interest us a little less within a few years; and hence the impression that the British power has culminated, is in solstice, or already declining.

As soon as you enter England, which with Wales, is no larger than the State of Georgia,[1] this little land stretches by an illusion to the dimensions of an empire. The innumerable details, the crowded succession of towns, cities, cathedrals, castles, and great and decorated estates, the number and power of the trades and guilds, the military strength and splendor, the multitudes of rich and remarkable people, the servants and equipages,—all these catching the eye, and never allowing it to pause, hide all boundaries by the impression of magnificence and endless wealth.

I reply to all the urgencies that refer me to this and that object indispensably to be seen,—Yes, to see England well needs a hundred years; for, what they told me was the merit of Sir John Soane's Museum, in London,—that it was well

[1] Add South Carolina, and you have more than an equivalent for the area of Scotland.

packed and well saved,—is the merit of England;—it is stuffed full, in all corners and crevices, with towns, towers, churches, villas, palaces, hospitals, and charity-houses. In the history of art it is a long way from a cromlech to York minster; yet all the intermediate steps may still be traced in this all-preserving island.

The territory has a singular perfection. The climate is warmer by many degrees than it is entitled to by latitude. Neither hot nor cold, there is no hour in the whole year when one cannot work. Here is no winter, but such days as we have in Massachusetts in November, a temperature which makes no exhausting demand on human strength, but allows the attainment of the largest stature. Charles the Second said, "it invited men abroad more days in the year and more hours in the day than another country." Then England has all the materials of a working country except wood. The constant rain,—a rain with every tide in some parts of the island,—keeps its multitude of rivers full, and brings agricultural production up to the highest point. It has plenty of water, of stone, of potter's clay, of coal, of salt, and of iron. The land naturally abounds with game; immense heaths and downs are paved with quails, grouse, and woodcock, and the shores are animated by water birds. The rivers and the surrounding sea spawn with fish; there are salmon for the rich, and sprats and herrings for the poor. In the northern lochs the herring are in innumerable shoals; at one season, the country people say, the lakes contain one part water and two parts fish.

The only drawback on this industrial conveniency is the darkness of its sky. The night and day are too nearly of a color. It strains the eyes to read and to write. Add the coal smoke. In the manufacturing towns, the fine soot or *blacks* darken the day, give white sheep the color of black sheep, discolor the human saliva, contaminate the air, poison many plants, and corrode the monuments and buildings.

The London fog aggravates the distempers of the sky, and sometimes justifies the epigram on the climate by an English wit, "in a fine day, looking up a chimney; in a foul day, looking down one." A gentleman in Liverpool told me that he found he could do without a fire in his parlor about one

day in the year. It is, however, pretended that the enormous consumption of coal in the island is also felt in modifying the general climate.

Factitious climate, factitious position. England resembles a ship in its shape, and, if it were one, its best admiral could not have worked it, or anchored it in a more judicious or effective position. Sir John Herschel said, "London was the centre of the terrene globe." The shopkeeping nation, to use a shop word, has a *good stand*. The old Venetians pleased themselves with the flattery that Venice was in 45°, midway between the poles and the line; as if that were an imperial centrality. Long of old, the Greeks fancied Delphi the navel of the earth, in their favorite mode of fabling the earth to be an animal. The Jews believed Jerusalem to be the centre. I have seen a kratometric chart designed to show that the city of Philadelphia was in the same thermic belt, and, by inference, in the same belt of empire, as the cities of Athens, Rome, and London. It was drawn by a patriotic Philadelphian, and was examined with pleasure, under his showing, by the inhabitants of Chestnut Street. But when carried to Charleston, to New Orleans, and to Boston, it somehow failed to convince the ingenious scholars of all those capitals.

But England is anchored at the side of Europe, and right in the heart of the modern world. The sea, which, according to Virgil's famous line, divided the poor Britons utterly from the world, proved to be the ring of marriage with all nations. It is not down in the books,—it is written only in the geologic strata,—that fortunate day when a wave of the German Ocean burst the old isthmus which joined Kent and Cornwall to France, and gave to this fragment of Europe its impregnable sea wall, cutting off an island of eight hundred miles in length, with an irregular breadth reaching to three hundred miles; a territory large enough for independence enriched with every seed of national power, so near, that it can see the harvests of the continent; and so far, that who would cross the strait must be an expert mariner, ready for tempests. As America, Europe, and Asia lie, these Britons have precisely the best commercial position in the whole planet, and are sure of a market for all the goods they can

manufacture. And to make these advantages avail, the river Thames must dig its spacious outlet to the sea from the heart of the kingdom, giving road and landing to innumerable ships, and all the conveniency to trade, that a people so skilful and sufficient in economizing water-front by docks, warehouses, and lighters required. When James the First declared his purpose of punishing London by removing his Court, the Lord Mayor replied, "that, in removing his royal presence from his lieges, they hoped he would leave them the Thames."

In the variety of surface, Britain is a miniature of Europe, having plain, forest, marsh, river, seashore; mines in Cornwall; caves in Matlock and Derbyshire; delicious landscape in Dovedale, delicious sea-view at Tor Bay, Highlands in Scotland, Snowdon in Wales; and, in Westmoreland and Cumberland, a pocket Switzerland, in which the lakes and mountains are on a sufficient scale to fill the eye and touch the imagination. It is a nation conveniently small. Fontenelle thought that nature had sometimes a little affectation; and there is such an artificial completeness in this nation of artificers, as if there were a design from the beginning to elaborate a bigger Birmingham. Nature held counsel with herself, and said, "My Romans are gone. To build my new empire, I will choose a rude race, all masculine, with brutish strength. I will not grudge a competition of the roughest males. Let buffalo gore buffalo and the pasture to the strongest! For I have work that requires the best will and sinew. Sharp and temperate northern breezes shall blow, to keep that will alive and alert. The sea shall disjoin the people from others, and knit them to a fierce nationality. It shall give them markets on every side. Long time I will keep them on their feet, by poverty, border-wars, seafaring, sea-risks, and the stimulus of gain. An island,—but not so large, the people not so many, as to glut the great markets and depress one another, but proportioned to the size of Europe and the continents."

With its fruits, and wares, and money, must its civil influence radiate. It is a singular coincidence to this geographic centrality, the spiritual centrality, which Emanuel Swedenborg ascribes to the people. "For the English

nation, the best of them are in the centre of all Christians, because they have interior intellectual light. This appears conspicuously in the spiritual world. This light they derive from the liberty of speaking and writing, and thereby of thinking."

CHAPTER IV

RACE

An ingenious anatomist has written a book[1] to prove that races are imperishable, but nations are pliant political constructions, easily changed or destroyed. But this writer did not found his assumed races on any necessary law, disclosing their ideal or metaphysical necessity; nor did he, on the other hand, count with precision the existing races, and settle the true bounds; a point of nicety, and the popular test of the theory. The individuals at the extremes of divergence in one race of men are as unlike as the wolf to the lapdog. Yet each variety shades down imperceptibly into the next, and you cannot draw the line where a race begins or ends. Hence every writer makes a different count. Blumenbach reckons five races; Humboldt three; and Mr. Pickering, who lately, in our Exploring Expedition, thinks he saw all kinds of men that can be on the planet, makes eleven.

The British Empire is reckoned to contain 222,000,000 souls, —perhaps a fifth of the population of the globe; and to comprise a territory of 5,000,000 square miles. So far have British people predominated. Perhaps forty of these millions are of British stock. Add the United States of America, which reckon, exclusive of slaves, 20,000,000 of people, on a territory of 3,000,000 square miles, and in which the foreign element, however considerable, is rapidly assimilated, and you have a population of English descent and language of 60,000,000, and governing a population of 245,000,000 souls.

The British census proper reckons twenty-seven and a half millions in the home countries. What makes this cen-

[1] The Races, a Fragment. By Robert Knox. London, 1850.

sus important is the quality of the units that compose it. They are free forcible men, in a country where life is safe, and has reached the greatest value. They give the bias to the current age; and that, not by chance or by mass, but by their character, and by the number of individuals among them of personal ability. It has been denied that the English have genius. Be it as it may, men of vast intellect have been born on their soil, and they have made or applied the principal inventions. They have sound bodies, and supreme endurance in war and in labor. The spawning force of the race has sufficed to the colonization of great parts of the world; yet it remains to be seen whether they can make good the exodus of millions from Great Britain, amounting, in 1852, to more than a thousand a day. They have assimilating force, since they are imitated by their foreign subjects; and they are still aggressive and propagandist, enlarging the dominion of their arts and liberty. Their laws are hospitable, and slavery does not exist under them. What oppression exists is incidental and temporary; their success is not sudden or fortunate, but they have maintained constancy and self-equality for many ages.

Is this power due to their race, or to some other cause? Men hear gladly of the power of blood or race. Everybody likes to know that his advantages cannot be attributed to air, soil, sea, or to local wealth, as mines and quarries, nor to laws and traditions, nor to fortune, but to superior brain, as it makes the praise more personal to him.

We anticipate in the doctrine of race something like that law of physiology, that, whatever bone, muscle, or essential organ is found in one healthy individual, the same part or organ may be found in or near the same place in its congener; and we look to find in the son every mental and moral property that existed in the ancestor. In race, it is not the broad shoulders, or litheness, or stature that give advantage, but a symmetry that reaches as far as to the wit. Then the miracle and renown begin. Then first we care to examine the pedigree, and copy heedfully the training,—what food they ate, what nursing, school, and exercises they had, which resulted in this mother-wit, delicacy of thought, and robust wisdom. How came such men as King Alfred, and Roger

Bacon, William of Wykeham, Walter Raleigh, Philip Sidney, Isaac Newton, William Shakspeare, George Chapman, Francis Bacon, George Herbert, Henry Vane, to exist here? What made these delicate natures? was it the air? was it the sea? was it the parentage? For it is certain that these men are samples of their contemporaries. The hearing ear is always found close to the speaking tongue; and no genius can long or often utter anything which is not invited and gladly entertained by men around him.

It is a race, is it not? that puts the hundred millions of India under the dominion of a remote island in the north of Europe. Race avails much, if that be true, which is alleged, that all Celts are Catholics, and all Saxons are Protestants; that Celts love unity of power, and Saxons the representative principle. Race is a controlling influence in the Jew, who, for two millenniums, under every climate, has preserved the same character and employments. Race in the negro is of appalling importance. The French in Canada, cut off from all intercourse with the parent people, have held their national traits. I chanced to read Tacitus "on the Manners of the Germans," not long since, in Missouri, and the heart of Illinois, and I found abundant points of resemblance between the Germans of the Hercynian forest, and our *Hoosiers, Suckers,* and *Badgers* of the American woods.

But whilst race works immortally to keep its own, it is resisted by other forces. Civilization is a reagent, and eats away the old traits. The Arabs of to-day are the Arabs of Pharaoh; but the Briton of to-day is a very different person from Cassibelaunus or Ossian. Each religious sect has its physiognomy. The Methodists have acquired a face; the Quakers, a face; the nuns, a face. An Englishman will pick out a dissenter by his manners. Trades and professions carve their own lines on face and form. Certain circumstances of English life are not less effective; as, personal liberty; plenty of food; good ale and mutton; open market, or good wages for every kind of labor; high bribes to talent and skill; the island life, or the million opportunities and outlets for expanding and misplaced talent; readiness of combination among themselves for politics or for business; strikes; and sense of superiority founded on habit

of victory in labor and in war; and the appetite for superiority grows by feeding.

It is easy to add to the counteracting forces to race. Credence is a main element. 'Tis said that the views of nature held by any people determine all their institutions. Whatever influences add to mental or moral faculty take men out of nationality, as out of other conditions, and make the national life a culpable compromise.

These limitations of the formidable doctrine of race suggest others which threaten to undermine it, as not sufficiently based. The fixity or inconvertibleness of races as we see them is a weak argument for the eternity of these frail boundaries, since all our historical period is a point to the duration in which nature has wrought. Any the least and solitariest fact in our natural history, such as the melioration of fruits and of animal stocks, has the worth of a *power* in the opportunity of geologic periods. Moreover, though we flatter the self-love of men and nations by the legend of pure races, all our experience is of the gradation and resolution of races, and strange resemblances meet us everywhere. It need not puzzle us that Malay and Papuan, Celt and Roman, Saxon and Tartar, should mix, when we see the rudiments of tiger and baboon in our human form, and know that the barriers of races are not so firm, but that some spray sprinkles us from the antediluvian seas.

The low organizations are simplest; a mere mouth, a jelly, or a straight worm. As the scale mounts, the organizations become complex. We are piqued with pure descent, but nature loves inoculation. A child blends in his face the faces of both parents, and some feature from every ancestor whose face hangs on the wall. The best nations are those most widely related; and navigation, as effecting a world-wide mixture, is the most potent advancer of nations.

The English composite character betrays a mixed origin. Everything English is a fusion of distant and antagonistic elements. The language is mixed; the names of men are of different nations,—three languages, three or four nations; —the currents of thought are counter: contemplation and practical skill; active intellect and dead conservatism; world-wide enterprise, and devoted use and wont; aggressive free-

dom and hospitable law, with bitter class-legislation; a people scattered by their wars and affairs over the face of the whole earth, and homesick to a man; a country of extremes,—dukes and chartists. Bishops of Durham and naked heathen colliers; nothing can be praised in it without damning exceptions, and nothing denounced without salvos of cordial praise.

Neither do this people appear to be of one stem; but collectively a better race than any from which they are derived. Nor is it easy to trace it home to its original seats. Who can call by right names what races are in Britain? Who can trace them historically? Who can discriminate them anatomically, or metaphysically?

In the impossibility of arriving at satisfaction on the historical question of race, and,—come of whatever disputable ancestry,—the indisputable Englishman before me, himself very well marked, and nowhere else to be found,—I fancied I could leave quite aside the choice of a tribe as his lineal progenitors. Defoe said in his wrath, "the Englishman was the mud of all races." I incline to the belief that, as water, lime, and sand make mortar, so certain temperaments marry well, and, by well-managed contrarieties, develop as drastic a character as the English. On the whole, it is not so much a history of one or of certain tribes of Saxons, or Frisians, coming from one place, and genetically identical, as it is an anthology of temperaments out of them all. Certain temperaments suit the sky and soil of England, say eight or ten or twenty varieties, as, out of a hundred pear trees, eight or ten suit the soil of an orchard, and thrive, whilst all the unadapted temperaments die out.

The English derive their pedigree from such a range of nationalities, that there needs sea-room and land-room to unfold the varieties of talent and character. Perhaps the ocean serves as a galvanic battery to distribute acids at one pole, and alkalies at the other. So England tends to accumulate her liberals in America, and her conservatives at London. The Scandinavians in her race still hear in every age the murmurs of their mother, the ocean; the Briton in the blood hugs the homestead still.

Again, as if to intensate the influences that are not of race, what we think of when we talk of English traits really nar-

rows itself to a small district. It excludes Ireland, and Scotland, and Wales, and reduces itself at last to London, that is, to those who come and go thither. The portraits that hang on the walls in the Academy Exhibition at London, the figures in Punch's drawings of the public men, or of the club-houses, the prints in the shop windows, are distinctive English, and not American, no, nor Scotch, nor Irish: but 'tis a very restricted nationality. As you go north into the manufacturing and agricultural districts, and to the population that never travels, as you go into Yorkshire, as you enter Scotland, the world's Englishman is no longer found. In Scotland, there is a rapid loss of all grandeur of mien and manners; a provincial eagerness and acuteness appear; the poverty of the country makes itself remarked, and a coarseness of manners; and, among the intellectual, is the insanity of dialectics. In Ireland are the same climate and soil as in England, but less food, no right relation to the land, political dependence, small tenantry, and an inferior or misplaced race.

These queries concerning ancestry and blood may be well allowed, for there is no prosperity that seems more to depend on the kind of man than British prosperity. Only a hardy and wise people could have made this small territory great. We say, in a regatta or yacht-race, that if the boats are anywhere nearly matched, it is the man that wins. Put the best sailing master into either boat, and he will win.

Yet it is fine for us to speculate in face of unbroken traditions, though vague, and losing themselves in fable. The traditions have got footing, and refused to be disturbed. The kitchen-clock is more convenient than sidereal time. We must use the popular category, as we do by the Linnæan classification, for convenience, and not as exact and final. Otherwise, we are presently confounded, when the best-settled traits of one race are claimed by some new ethnologist as precisely characteristic of the rival tribe.

I found plenty of well-marked English types, the ruddy complexion fair and plump, robust men, with faces cut like a die, and a strong island speech and accent; a Norman type, with a complacency that belongs to that constitution. Others, who might be Americans, for anything that appeared in their complexion or form: and their speech was much less marked,

and their thought much less bound. We will call them Saxons. Then the Roman has implanted his dark complexion in the trinity or quaternity of bloods.

1. The sources from which tradition derives their stock are mainly three. And, first, they are of the oldest blood of the world,—the Celtic. Some peoples are deciduous or transitory. Where are the Greeks? where the Etrurians? where the Romans? But the Celts or Sidonides are an old family, of whose beginning there is no memory, and their end is likely to be still more remote in the future; for they have endurance and productiveness. They planted Britain, and gave to the seas and mountains names which are poems, and imitate the pure voices of nature. They are favorably remembered in the oldest records of Europe. They had no violent feudal tenure, but the husbandman owned the land. They had an alphabet, astronomy, priestly culture, and a sublime creed. They have a hidden and precarious genius. They made the best popular literature of the Middle Ages in the songs of Merlin and the tender and delicious mythology of Arthur.

2. The English come mainly from the Germans, whom the Romans found hard to conquer in two hundred and ten years,—say, impossible to conquer,—when one remembers the long sequel; a people about whom, in the old empire, the rumor ran, there was never any that meddled with them that repented it not.

3. Charlemagne, halting one day in a town of Narbonnese Gaul, looked out of a window, and saw a fleet of Northmen cruising in the Mediterranean. They even entered the port of the town where he was, causing no small alarm and sudden manning and arming of his galleys. As they put out to sea again, the emperor gazed long after them, his eyes bathed in tears. "I am tormented with sorrow," he said, "when I foresee the evils they will bring on my posterity." There was reason for these Xerxes' tears. The men who have built a ship and invented the rig,—cordage, sail, compass, and pump,—the working in and out of port, have acquired much more than a ship. Now arm them, and every shore is at their mercy. For, if they have not numerical superiority where

they anchor they have only to sail a mile or two to find it. Bonaparte's art of war, namely of concentrating force on the point of attack, must always be theirs who have the choice of the battle-ground. Of course they come into the fight from a higher ground of power than the land-nations; and can engage them on shore with a victorious advantage in the retreat. As soon as the shores are sufficiently peopled to make piracy a losing business, the same skill and courage are ready for the service of trade.

The *Heimskringla,*[2] or Sagas of the Kings of Norway, collected by Snorro Sturleson, is the Iliad and Odyssey of English history. Its portraits, like Homer's, are strongly individualized. The Sagas describe a monarchical republic like Sparta. The government disappears before the importance of citizens. In Norway, no Persian masses fight and perish to aggrandize a king, but the actors are bonders or landholders, every one of whom is named and personally and patronymically described, as the king's friend and companion. A sparse population gives this high worth to every man. Individuals are often noticed as very handsome persons, which trait only brings the story nearer to the English race. Then the solid material interest predominates, so dear to English understanding, wherein the association is logical, between merit and land. The heroes of the Sagas are not the knights of South Europe. No vaporing of France and Spain has corrupted them. They are substantial farmers, whom the rough times have forced to defend their properties. They have weapons which they use in a determined manner, by no means for chivalry, but for their acres. They are people considerably advanced in rural arts, living amphibiously on a rough coast, and drawing half their food from the sea, and half from the land. They have herds of cows, and malt, wheat, bacon, butter, and cheese. They fish in the fiord, and hunt the deer. A king among these farmers has a varying power, sometimes not exceeding the authority of a sheriff. A king was maintained much as, in some of our country districts, a winter schoolmaster is quartered, a week here, a week there, and a fortnight on the next farm,—on all the farmers in rotation. This the king calls going into guest-quarters;

[2] Heimskringla. Translated by Samuel Laing, Esq. London, 1844.

and it was the only way in which, in a poor country, a poor king, with many retainers, could be kept alive, when he leaves his own farm to collect his dues through the kingdom.

These Norsemen are excellent persons in the main, with good sense, steadiness, wise speech, and prompt action. But they have a singular turn for homicide; their chief end of man is to murder, or to be murdered; oars, scythes, harpoons, crowbars, peatknives, and hayforks are tools valued by them all the more for their charming aptitude for assassinations. A pair of kings, after dinner, will divert themselves by thrusting each his sword through the other's body, as did Yngve and Alf. Another pair ride out on a morning for a frolic, and, finding no weapon near, will take the bits out of their horses' mouths, and crush each other's heads with them, as did Alric and Eric. The sight of a tent-cord or a cloak-string puts them on hanging somebody, a wife, or a husband, or, best of all, a king. If a farmer has so much as a hay-fork, he sticks it into a King Dag. King Ingiald finds it vastly amusing to burn up half a dozen kings in a hall, after getting them drunk. Never was poor gentleman so surfeited with life, so furious to be rid of it, as the Northman. If he cannot pick any other quarrel, he will get himself comfortably gored by a bull's horns, like Egil, or slain by a landslide, like the agricultural King Onund. Odin died in his bed, in Sweden; but it was a proverb of ill condition, to die the death of old age. King Hake of Sweden cuts and slashes in battle, as long as he can stand, then orders his war-ship, loaded with his dead men and their weapons, to be taken out to sea, the tiller shipped, and the sails spread; being left alone, he sets fire to some tarwood, and lies down contented on deck. The wind blew off the land, the ship flew burning in clear flame, out between the islets into the ocean, and there was the right end of King Hake.

The early Sagas are sanguinary and piratical; the later are of a noble strain. History rarely yields us better passages than the conversation between King Sigurd the Crusader and King Eystein, his brother, on their respective merits,—one, the soldier, and the other, a lover of the arts of peace.

But the reader of the Norman history must steel himself

by holding fast the remote compensations which result from animal vigor. As the old fossil world shows that the first steps of reducing the chaos were confided to saurians and other huge and horrible animals, so the foundations of the new civility were to be laid by the most savage men.

The Normans came out of France into England worse men than they went into it, one hundred and sixty years before. They had lost their own language, and learned the Romance or barbarous Latin of the Gauls; and had acquired, with the language, all the vices it had names for. The conquest has obtained in the chronicles the name of the "memory of sorrow." Twenty thousand thieves landed at Hastings. These founders of the House of Lords were greedy and ferocious dragoons, sons of greedy and ferocious pirates. They were all alike, they took everything they could carry, they burned, harried, violated, tortured, and killed, until everything English was wrought to the verge of ruin. Such, however, is the illusion of antiquity and wealth, that decent and dignified men now existing boast their descent from these filthy thieves, who showed a far juster conviction of their own merits, by assuming for their types the swine, goat, jackal, leopard, wolf, and snake, which they severally resembled.

England yielded to the Danes and Northmen in the tenth and eleventh centuries, and was the receptacle into which all the mettle of that strenuous population was poured. The continued draught of the best men in Norway, Sweden, and Denmark to these piratical expeditions, exhausted those countries, like a tree which bears much fruit when young, and these have been second-rate powers ever since. The power of the race migrated, and left Norway void. King Olaf said, "When King Harold, my father, went westward to England, the chosen men in Norway followed him: but Norway was so emptied then, that such men have not since been to find in the country, nor especially such a leader as King Harold was for wisdom and bravery."

It was a tardy recoil of these invasions, when, in 1801, the British government sent Nelson to bombard the Danish forts in the Sound; and, in 1807, Lord Cathcart, at Copenhagen, took the entire Danish fleet, as it lay in the basins, and all the equipments from the Arsenal, and carried them to

England. Konghelle, the town where the kings of Norway, Sweden, and Denmark were wont to meet, is now rented to a private English gentleman for a hunting ground.

It took many generations to trim, and comb, and perfume the first boat-load of Norse pirates into royal highnesses and most noble Knights of the Garter: but every sparkle of ornament dates back to the Norse boat. There will be time enough to mellow this strength into civility and religion. It is a medical fact that the children of the blind see; the children of felons have a healthy conscience. Many a mean, dastardly boy is, at the age of puberty, transformed in a serious and generous youth.

The mildness of the following ages has not quite effaced these traits of Odin; as the rudiment of a structure matured in the tiger is said to be still found unabsorbed in the Caucasian man. The nation has a tough, acrid, animal nature, which centuries of churching and civilizing have not been able to sweeten. Alfieri said, "The crimes of Italy were the proof of the superiority of the stock;" and one may say of England that this watch moves on a splinter of adamant. The English uncultured are a brutal nation. The crimes recorded in their calendars leave nothing to be desired in the way of cold malignity. Dear to the English heart is a fair stand-up fight. The brutality of the manners in the lower class appears in the boxing, bear-baiting, cock-fighting, love of executions, and in the readiness for a set-to in the streets, delightful to the English of all classes. The costermongers of London streets hold cowardice in loathing:—"We must work our fists well; we are all handy with our fists." The public schools are charged with being bear-gardens of brutal strength, and are liked by the people for that cause. The fagging is a trait of the same quality. Medwin, in the Life of Shelley, relates that, at a military school, they rolled up a young man in a snowball, and left him so in his room, while the other cadets went to church;—and crippled him for life. They have retained impressment, deck-flogging, army-flogging, and school-flogging. Such is the ferocity of the army discipline, that a soldier sentenced to flogging, sometimes prays that his sentence may be commuted to death. Flogging, banished from the armies of Western Europe, re-

mains here by the sanction of the Duke of Wellington. The right of the husband to sell the wife has been retained down to our times. The Jews have been the favorite victims of royal and popular persecution. Henry III. mortgaged all the Jews in the kingdom to his brother, the Earl of Cornwall, as security for money which he borrowed. The torture of criminals, and the rack for extorting evidence, were slowly disused. Of the criminal statutes, Sir Samuel Romilly said, "I have examined the codes of all nations, and ours is the worst, and worthy of the Anthropophagi." In the last session, the House of Commons was listening to details of flogging and torture practised in the jails.

As soon as this land, thus geographically posted, got a hardy people into it, they could not help becoming the sailors and factors of the globe. From childhood, they dabbled in water, they swum like fishes, their playthings were boats. In the case of the ship-money, the judges delivered it for law, that "England being an island, the very midland shires therein are all to be accounted maritime;" and Fuller adds, "the genius even of landlocked counties driving the natives with a maritime dexterity." As early as the conquest, it is remarked in explanation of the wealth of England, that its merchants trade to all countries.

The English, at the present day, have great vigor of body and endurance. Other countrymen look slight and undersized beside them, and invalids. They are bigger men than the Americans. I suppose a hundred English taken at random out of the street, would weigh a fourth more than so many Americans. Yet, I am told, the skeleton is not larger. They are round, ruddy and handsome; at least, the whole bust is well formed; and there is a tendency to stout and powerful frames. I remarked the stoutness, on my first landing at Liverpool; porter, drayman, coachman, guard,—what substantial, respectable, grandfatherly figures, with costume and manners to suit. The American has arrived at the old mansion-house, and finds himself among uncles, aunts, and grandsires. The pictures on the chimney-tiles of his nursery were pictures of these people. Here they are in the identical costumes and air which so took him.

It is the fault of their forms that they grow stocky, and the

women have that disadvantage,—few tall, slender figures of flowing shapes, but stunted and thickset persons. The French say that the English women have two left hands. But, in all ages, they are a handsome race. The bronze monuments of crusaders lying cross-legged, in the Temple Church at London, and those in Worcester and in Salisbury Cathedrals, which are seven hundred years old, are of the same type as the best youthful heads of men now in England;—please by beauty of the same character, an expression blending good nature, valor, and refinement, and, mainly, by that uncorrupt youth in the face of manhood, which is daily seen in the streets of London.

Both branches of the Scandinavian race are distinguished for beauty. The anecdote of the handsome captives which Saint Gregory found at Rome, A. D. 600, is matched by the testimony of the Norman chroniclers, five centuries later, who wondered at the beauty and long flowing hair of the young English captives. Meantime, the Heimskringla has frequent occasion to speak of the personal beauty of its heroes. When it is considered what humanity, what resources of mental and moral power, the traits of the blond race betoken,—its accession to empire marks a new and finer epoch, wherein the old mineral force shall be subjugated at last by humanity, and shall plough in its furrow henceforward. It is not a final race, once a crab always a crab, but a race with a future.

On the English face are combined decision and nerve, with the fair complexion, blue eyes, and open and florid aspect. Hence the love of truth, hence the sensibility, the fine perception, and poetic construction. The fair Saxon man, with open front, and honest meaning, domestic, affectionate, is not the wood out of which cannibal, or inquisitor, or assassin is made, but he is moulded for law, lawful trade, civility, marriage, the nurture of children, for colleges, churches, charities, and colonies.

They are rather manly than warlike. When the war is over, the mask falls from the affectionate and domestic tastes, which make them women in kindness. This union of qualities is fabled in their national legend of *Beauty and the Beast,* or long before, in the Greek legend of *Hermaphrodite.* The two

sexes are co-present in the English mind. I apply to Britannia, queen of seas and colonies, the words in which her latest novelist portrays his heroine: "She is as mild as she is game, and as game as she is mild." The English delight in the antagonism which combines in one person the extremes of courage and tenderness. Nelson, dying at Trafalgar, sends his love to Lord Collingwood, and, like an innocent schoolboy that goes to bed, says, "Kiss me, Hardy," and turns to sleep. Lord Collingwood, his comrade, was of a nature the most affectionate and domestic. Admiral Rodney's figure approached to delicacy and effeminacy, and he declared himself very sensible to fear, which he surmounted only by considerations of honor and public duty. Clarendon says, the Duke of Buckingham was so modest and gentle, that some courtiers attempted to put affronts on him, until they found that this modesty and effeminacy was only a mask for the most terrible determination. And Sir James Parry said, the other day, of Sir John Franklin, that, "if he found Wellington Sound open, he explored it; for he was a man who never turned his back on a danger, yet of that tenderness, that he would not brush away a mosquito." Even for their highwaymen the same virtue is claimed, and Robin Hood comes described to us as *mitissimus prædonum*, the gentlest thief. But they know where their wardogs lie. Cromwell, Blake, Marlborough, Chatham, Nelson, and Wellington are not to be trifled with, and the brutal strength which lies at the bottom of society, the animal ferocity of the quays and cockpits, the bullies of the costermongers of Shoreditch, Seven Dials, and Spitalfields, they know how to wake up.

They have a vigorous health, and last well into middle and old age. The old men are as red as roses, and still handsome. A clear skin, a peachbloom complexion, and good teeth are found all over the island. They use a plentiful and nutritious diet. The operative cannot subsist on water-cresses. Beef, mutton, wheatbread, and malt-liquors are universal among the first-class laborers. Good feeding is a chief point of national pride among the vulgar, and, in their caricatures, they represent the Frenchman as a poor, starved body. It is curious that Tacitus found the English beer already in use among the Germans: "They make from barley or wheat a drink cor-

rupted into some resemblance to wine." Lord Chief Justice Fortescue, in Henry VI.'s time, says, "The inhabitants of England drink no water, unless at certain times, on a religious score, and by way of penance." The extremes of poverty and ascetic penance, it would seem, never reach cold water in England. Wood, the antiquary, in describing the poverty and maceration of Father Lacey, an English Jesuit, does not deny him beer. He says, "His bed was under a thatching, and the way to it up a ladder; his fare was coarse; his drink, of a penny a gawn, or gallon."

They have more constitutional energy than any other people. They think, with Henri Quatre, that manly exercises are the foundation of that elevation of mind which gives one nature ascendant over another; or, with the Arabs, that the days spent in the chase are not counted in the length of life. They box, run, shoot, ride, row, and sail from pole to pole. They eat, and drink, and live jolly in the open air, putting a bar of solid sleep between day and day. They walk and ride as fast as they can, their head bent forward, as if urged on some pressing affair. The French say that Englishmen in the street always walk straight before them, like mad dogs. Men and women walk with infatuation. As soon as he can handle a gun, hunting is the fine art of every Englishman of condition. They are the most voracious people of prey that ever existed. Every season turns out the aristocracy into the country, to shoot and fish. The more vigorous run out of the island to Europe, to America, to Asia, to Africa, and Australia, to hunt with fury by gun, by trap, by harpoon, by lasso; with dog, with horse, with elephant, or with dromedary, all the game that is in nature. These men have written the game-books of all countries, as Hawker, Scrope, Murray, Herbert, Maxwell, Cumming, and a host of travellers. The people at home are addicted to boxing, running, leaping, and rowing matches.

I suppose, the dogs and horses must be thanked for the fact that the men have muscles almost as tough and supple as their own. If in every efficient man there is first a fine animal, in the English race it is of the best breed, a wealthy, juicy, broad-chested creature, steeped in ale and good cheer, and a little overloaded by his flesh. Men of animal nature rely,

like animals, on their instincts. The Englishman associates well with dogs and horses. His attachment to the horse arises from the courage and address required to manage it. The horse finds out who is afraid of it, and does not disguise its opinion. Their young boiling clerks and lusty collegians like the company of horses better than the company of professors. I suppose the horses are better company for them. The horse has more uses than Buffon noted. If you go into the streets, every driver in 'bus or dray is a bully, and, if I wanted a good troop of soldiers I should recruit among the stables. Add a certain degree of refinement to the vivacity of these riders, and you obtain the precise quality which makes the men and women of polite society formidable.

They come honestly by their horsemanship, with *Hengst* and *Horsa* for their Saxon founders. The other branch of their race had been Tartar nomads. The horse was all their wealth. The children were fed on mares' milk. The pastures of Tartary were still remembered by the tenacious practice of the Norsemen to eat horseflesh at religious feasts. In the Danish invasions, the marauders seized upon horses where they landed, and were at once converted into a body of expert cavalry.

At one time this skill seems to have declined. Two centuries ago the English horse never performed any eminent service beyond the seas; and the reason assigned was that the genius of the English hath always more inclined them to foot-service, as pure and proper manhood, without any mixture; whilst, in a victory on horseback, the credit ought to be divided betwixt the man and his horse. But in two hundred years a change has taken place. Now, they boast that they understand horses better than any people in the world, and that their horses are become their second selves.

"William the Conqueror being," says Camden, "better affected to beasts than to men, imposed heavy fines and punishments on those that should meddle with his game." The Saxon Chronicle says, "He loved the tall deer as if he were their father." And rich Englishmen have followed his example, according to their ability, ever since, in encroaching on the tillage and commons with their game-preserves. It is a proverb in England that it is safer to shoot a man than

a hare. The severity of the game-laws certainly indicates an extravagant sympathy of the nation with horses and hunters. The gentlemen are always on horseback, and have brought horses to an ideal perfection,—the English racer is a factitious breed. A score or two of mounted gentlemen may frequently be seen running like centaurs down a hill nearly as steep as the roof of a house. Every inn-room is lined with pictures of races; telegraphs communicate, every hour, tidings of the heats from Newmarket and Ascot: and the House of Commons adjourns over the "Derby Day."

CHAPTER V

ABILITY

The Saxon and the Northman are both Scandinavians. History does not allow us to fix the limits of the application of these names with any accuracy; but from the residence of a portion of these people in France, and from some effect of that powerful soil on their blood and manners, the Norman has come popularly to represent in England the aristocratic,—and the Saxon the democratic principle. And though, I doubt not, the nobles are of both tribes, and the workers of both, yet we are forced to use the names a little mythically, one to represent the worker, and the other the enjoyer.

The island was a prize for the best race. Each of the dominant races tried its fortune in turn. The Phœnician, the Celt, and the Goth had already got in. The Roman came, but in the very day when his fortune culminated. He looked in the eyes of a new people that was to supplant his own. He disembarked his legions, erected his camps and towers,—presently he heard bad news from Italy, and worse and worse, every year; at last, he made a handsome compliment of roads and walls, and departed. But the Saxon seriously settled in the land, builded, tilled, fished, and traded, with German truth and adhesiveness. The Dane came, and divided with him. Last of all, the Norman, or French-Dane, arrived, and formally conquered, harried, and ruled the kingdom. A century later, it came out that the Saxon had the most bottom

and longevity, had managed to make the victor speak the language and accept the law and usage of the victim; forced the baron to dictate Saxon terms to Norman kings; and, step by step, got all the essential securities of civil liberty invented and confirmed. The genius of the race and the genius of the place conspired to this effect. The island is lucrative to free labor, but not worth possession on other terms. The race was so intellectual, that a feudal or military tenure could not last longer than the war. The power of the Saxon-Danes so thoroughly beaten in the war that the name of English and villein were synonymous, yet so vivacious as to extort charters from the kings, stood on the strong personality of these people. Sense and economy must rule in a world which is made of sense and economy, and the banker, with his seven *per cent,* drives the earl out of his castle. A nobility of soldiers cannot keep down a commonalty of shrewd scientific persons. What signifies a pedigree of a hundred links, against a cotton-spinner with steam in his mill; or, against a company of broad-shouldered Liverpool merchants, for whom Stephenson and Brunel are contriving locomotives and a tubular bridge?

These Saxons are the hands of mankind. They have the taste for toil, a distaste for pleasure or repose, and the telescopic appreciation of distant gain. They are the wealth-makers,—and by dint of mental faculty, which has its own conditions. The Saxon works after liking, or, only for himself; and to set him at work, and to begin to draw his monstrous values out of barren Britain, all dishonor, fret, and barrier must be removed, and then his energies begin to play.

The Scandinavian fancied himself surrounded by Trolls,—a kind of goblin men, with vast power of work and skilful production,—divine stevedores, carpenters, reapers, smiths, and masons, swift to reward every kindness done them, with gifts of gold and silver. In all English history, this dream comes to pass. Certain Trolls or working brains, under the names of Alfred, Bede, Caxton, Bracton, Camden, Drake, Selden, Dugdale, Newton, Gibbon, Brindley, Watt, Wedgwood, dwell in the troll-mounts of Britain, and turn the sweat of their face to power and renown.

If the race is good, so is the place. Nobody landed on this spellbound island with impunity. The enchantments of barren shingle and rough weather transformed every adventurer into a laborer. Each vagabond that arrived bent his neck to the yoke of gain, or found the air too tense for him. The strong survived, the weaker went to the ground. Even the pleasure-hunters and sots of England are of a tougher texture. A hard temperature had been formed by Saxon and Saxon-Dane, and such of these French or Normans as could reach it were naturalized in every sense.

All the admirable expedients or means hit upon in England must be looked at as growths or irresistible offshoots of the expanding mind of the race. A man of that brain thinks and acts thus; and his neighbor, being afflicted with the same kind of brain, though he is rich, and called a baron, or a duke, thinks the same thing, and is ready to allow the justice of the thought and act in his retainer or tenant, though sorely against his baronial or ducal will.

The island was renowned in antiquity for its breed of mastiffs, so fierce that, when their teeth were set, you must cut their heads off to part them. The man was like his dog. The people have that nervous bilious temperament, which is known by medical men to resist every means employed to make its possessor subservient to the will of others. The English game is main force to main force, the planting of foot to foot, fair play and open field,—a rough tug without trick or dodging, till one or both come to pieces. King Ethelwald spoke the language of his race, when he planted himself at Wimborne, and said, "he would do one of two things, or there live, or there lie." They hate craft and subtlety. They neither poison, nor waylay, nor assassinate; and when they have pounded each other to a poultice, they will shake hands and be friends for the remainder of their lives.

You shall trace these Gothic touches at school, at country fairs, at the hustings, and in Parliament. No artifice, no breach of truth and plain dealing,—not so much as secret ballot, is suffered in the island. In Parliament, the tactics of the opposition is to resist every step of the government, by a pitiless attack: and in a bargain, no prospect of advan-

tage is so dear to the merchant, as the thought of being tricked is mortifying.

Sir Kenelm Digby, a courtier of Charles and James who won the sea-fight of Scanderoon, was a model Englishman in his day. "His person was handsome and gigantic, he had so graceful elocution and noble address that, had he been dropt out of the clouds in any part of the world, he would have made himself respected: he was skilled in six tongues, and master of arts and arms."[1] Sir Kenelm wrote a book, "Of Bodies and of Souls," in which he propounds that "Syllogisms do breed or rather are all the variety of man's life. They are the steps by which we walk in all our businesses. Man, as he is man, doth nothing else but weave such chains. Whatsoever he doth, swarving from this work, he doth as deficient from the nature of man: and, if he do aught beyond this, by breaking out into divers sorts of exterior actions, he findeth, nevertheless, in this linked sequel of simple discourses, the art, the cause, the rule, the bounds, and the model of it."[2]

There spoke the genius of the English people. There is a necessity on them to be logical. They would hardly greet the good that did not logically fall,—as if it excluded their own merit, or shook their understandings. They are jealous of minds that have much facility of association, from an instinctive fear that the seeing many relations to their thought might impair this serial continuity and lucrative concentration. They are impatient of genius, or of minds addicted to contemplation, and cannot conceal their contempt for sallies of thought, however lawful, whose steps they cannot count by their wonted rule. Neither do they reckon better a syllogism that ends in syllogism. For they have a supreme eye to facts, and theirs is a logic that brings salt to soup, hammer to nail, oar to boat, the logic of cooks, carpenters, and chemists, following the sequence of nature, and one on which words make no impression. Their mind is not dazzled by its own means, but locked and bolted to results. They love men who, like Samuel Johnson, a doctor in the schools, would jump out of his syllogism the instant his major proposition was in danger, to save that, at all hazards. The practical

[1] Antony Wood. [2] Man's Soule, p. 29.

vision is spacious, and they can hold many threads without entangling them. All the steps they orderly take; but with the high logic of never confounding the minor and major proposition; keeping their eye on their aim, in all the complicity and delay incident to the several series of means they employ. There is room in their minds for this and that,—a science of degrees. In the courts, the independence of the judges and the loyalty of the suitors are equally excellent. In Parliament, they have hit on that capital invention of freedom, a constitutional opposition. And when courts and Parliament are both deaf, the plaintiff is not silenced. Calm, patient, his weapon of defence from year to year is the obstinate reproduction of the grievance with calculations and estimates. But, meantime, he is drawing numbers and money to his opinion, resolved that if all remedy fails, right of revolution is at the bottom of his charter-box. They are bound to see their measure carried, and stick to it through ages of defeat.

Into this English logic, however, an infusion of justice enters, not so apparent in other races,—a belief in the existence of two sides, and the resolution to see fair play. There is on every question an appeal from the assertion of the parties to the proof of what is asserted. They are impious in their scepticism of a theory, but kiss the dust before a fact Is it a machine, is it a charter, is it a boxer in the ring, is it a candidate on the hustings,—the universe of Englishmen will suspend their judgment until the trial can be had. They are not to be led by a phrase, they want a working plan, a working machine, a working constitution, and will sit out the trial, and abide by the issue, and reject all preconceived theories. In politics they put blunt questions, which must be answered; who is to pay the taxes? what will you do for trade? what for corn? what for the spinner?

This singular fairness and its results strike the French with surprise. Philip de Commines says, "Now, in my opinion, among all the sovereignties I know in the world, that in which the public good is best attended to, and the least violence exercised on the people, is that of England." Life is safe, and personal rights; and what is freedom, without security? whilst, in France, "fraternity," "equality," and "indivisible unity," are names for assassination. Montesquieu

said, "England is the freest country in the world. If a man in England had as many enemies as hairs on his head, no harm would happen to him."

Their self-respect, their faith in causation, and their realistic logic or coupling of means to ends, have given them the leadership of the modern world. Montesquieu said, "No people have true common sense but those who are born in England." This common sense is a perception of all the conditions of our earthly existence, of laws that can be stated, and of laws that cannot be stated, or that are learned only by practice, in which allowance for friction is made. They are impious in their scepticism of theory, and in high departments they are cramped and sterile. But the unconditional surrender to facts, and the choice of means to reach their ends, are as admirable as with ants and bees.

The bias of the nation is a passion for utility. They love the lever, the screw, and pulley, the Flanders draught-horse, the water-fall, wind-mills, tide-mills; the sea and the wind to bear their freight ships. More than the diamond Koh-i-noor, which glitters among their crown jewels, they prize that dull pebble which is wiser than a man, whose poles turn themselves to the poles of the world, and whose axis is parallel to the axis of the world. Now, their toys are steam and galvanism. They are heavy at the fine arts, but adroit at the coarse; not good in jewelry or mosaics, but the best iron-masters, colliers, wool-combers, and tanners in Europe. They apply themselves to agriculture, to draining, to resisting encroachments of sea, wind, travelling sands, cold and wet subsoil; to fishery, to manufacture of indispensable staples,—salt, plumbago, leather, wool, glass, pottery, and brick,—to bees and silkworms;—and by their steady combinations they succeed. A manufacturer sits down to dinner in a suit of clothes which was wool on a sheep's back at sunrise. You dine with a gentleman on venison, pheasant, quail, pigeons, poultry, mushrooms, and pine-apples, all the growth of his estate. They are neat husbands for ordering all their tools pertaining to house and field. All are well kept. There is no want and no waste. They study use and fitness in their building, in the order of their dwellings, and in their dress. The Frenchman invented the ruffle, the Englishman added

the shirt. The Englishman wears a sensible coat buttoned to the chin, of rough but solid and lasting texture. If he is a lord, he dresses a little worse than a commoner. They have diffused the taste for plain substantial hats, shoes, and coats through Europe. They think him the best dressed man, whose dress is so fit for his use that you cannot notice or remember to describe it.

They secure the essentials in their diet, in their arts, and manufactures. Every article of cutlery shows, in its shape, thought and long experience of workmen. They put the expense in the right place, as, in their sea-steamers, in the solidity of the machinery and the strength of the boat. The admirable equipment of their arctic ships carries London to the pole. They build roads, aqueducts, warm and ventilate houses. And they have impressed their directness and practical habit on modern civilization.

In trade, the Englishman believes that nobody breaks who ought not to break; and that, if he do not make trade everything, it will make him nothing; and acts on this belief. The spirit of system, attention to details, and the subordination of details, or the not driving things too finely (which is charged on the Germans), constitute that despatch of business which makes the mercantile power of England.

In war, the Englishman looks to his means. He is of the opinion of Civilis, his German ancestor, whom Tacitus reports as holding "that the gods are on the side of the strongest;"—a sentence which Bonaparte unconsciously translated, when he said, "that he had noticed, that Providence always favored the heaviest battalion." Their military science propounds that if the weight of the advancing column is greater than that of the resisting, the latter is destroyed. Therefore Wellington, when he came to the army in Spain, had every man weighed, first with accoutrements, and then without; believing that the force of an army depended on the weight and power of the individual soldiers, in spite of cannon. Lord Palmerston told the House of Commons that more care is taken of the health and comfort of English troops than of any other troops in the world, and that hence the English can put more men into the rank, on the day of action, on the field of battle, than any other army. Before the bombard-

ment of the Danish forts in the Baltic, Nelson spent day after day, himself in the boats, on the exhausting service of sounding the channel. Clerk of Eldin's celebrated manœuvre of breaking the line of sea-battle, and Nelson's feat of *doubling,* or stationing his ships one on the outer bow, and another on the outer quarter of each of the enemy's, were only translations into naval tactics of Bonaparte's rule of concentration. Lord Collingwood was accustomed to tell his men that, if they could fire three well-directed broadsides in five minutes, no vessel could resist them; and, from constant practice, they came to do it in three minutes and a half.

But conscious that no race of better men exists, they rely most on the simplest means; and do not like ponderous and difficult tactics, but delight to bring the affair hand to hand, where the victory lies with the strength, courage, and endurance of the individual combatants. They adopt every improvement in rig, in motor, in weapons, but they fundamentally believe that the best stratagem in naval war is to lay your ship close alongside of the enemy's ship, and bring all your guns to bear on him, until you or he go to the bottom. This is the old fashion, which never goes out of fashion, neither in nor out of England.

It is not usually a point of honor, nor a religious sentiment, and never any whim that they will shed their blood for; but usually property, and right measured by property, that breeds revolution. They have no Indian taste for a tomahawk-dance, no French taste for a badge or a proclamation. The Englishman is peaceably minding his business, and earning his day's wages. But if you offer to lay hand on his day's wages, on his cow, or his right in common, or his shop, he will fight to the Judgment. Magna-charta, jury-trial, *habeas-corpus,* star-chamber, ship-money, Popery, Plymouth-colony, American Revolution, are all questions involving a yeoman's right to his dinner, and, except as touching that, would not have lashed the British nation to rage and revolt.

Whilst they are thus instinct with a spirit of order, and of calculation, it must be owned they are capable of larger views; but the indulgence is expensive to them, cost great crises, or accumulations of mental power. In common the

horse works best with blinders. Nothing is more in the line of English thought, than our unvarnished Connecticut question, "Pray, sir, how do you get your living when you are at home?"—The questions of freedom, of taxation, of privilege, are money questions. Heavy fellows, steeped in beer and fleshpots, they are hard of hearing and dim of sight. Their drowsy minds need to be flagellated by war and trade and politics and persecution. They cannot well read a principle, except by the light of fagots and of burning towns.

Tacitus says of the Germans, "Powerful only in sudden efforts, they are impatient of toil and labor." This highly destined race, if it had not somewhere added the chamber of patience to its brain, would not have built London. I know not from which of the tribes and temperaments that went to the composition of the people this tenacity was supplied, but they clinch every nail they drive. They had no running for luck, and no immoderate speed. They spend largely on their fabric, and await the slow return. Their leather lies tanning seven years in the vat. At Rogers's mills, in Sheffield, where I was shown the process of making a razor and a penknife, I was told there is no luck in making good steel; that they make no mistakes, every blade in the hundred and in the thousand is good. And that is characteristic of all their work,—no more is attempted than is done.

When Thor and his companions arrive at Utgard, he is told that "nobody is permitted to remain here, unless he understand some art, and excel in it all other men." The same question is still put to the posterity of Thor. A nation of laborers, every man is trained to some one art or detail, and aims at perfection in that; not content unless he has something in which he thinks he surpasses all other men. He would rather not do anything at all, than not do it well. I suppose no people have such thoroughness;—from the highest to the lowest, every man meaning to be master of his art.

"To show capacity," a Frenchman described as the end of a speech in debate: "No," said an Englishman, "but to set your shoulder at the wheel,—to advance the business." Sir Samuel Romilly refused to speak in popular assemblies, confining himself to the House of Commons, where a measure can be carried by a speech. The business of the House

of Commons is conducted by a few persons, but these are hard-worked. Sir Robert Peel "knew the Blue Books by heart." His colleagues and rivals carry Hansard in their heads. The high civil and legal offices are not beds of ease, but posts which exact frightful amounts of mental labor. Many of our great leaders, like Pitt, Canning, Castlereagh, Romilly, are soon worked to death. They are excellent judges in England of a good worker, and when they find one like Clarendon, Sir Philip Warwick, Sir William Coventry, Ashley, Burke, Thurlow, Mansfield, Pitt, Eldon, Peel, or Russell, there is nothing too good or too high for him.

They have a wonderful heat in the pursuit of a public aim. Private persons exhibit, in scientific and antiquarian researches, the same pertinacity as the nation showed in the coalitions in which it yoked Europe against the empire of Bonaparte, one after the other defeated, and still renewed, until the sixth hurled him from his seat.

Sir John Herschel, in completion of the work of his father, who had made the catalogue of the stars of the northern hemisphere, expatriated himself for years at the Cape of Good Hope, finished his inventory of the southern heaven, came home, and redacted it in eight years more;—a work whose value does not begin until thirty years have elapsed, and thenceforward a record to all ages of the highest import. The Admiralty sent out the Arctic expeditions year after year, in search of Sir John Franklin, until, at last, they have threaded their way through polar pack and Behring's Straits, and solved the geographical problem. Lord Elgin, at Athens, saw the imminent ruin of the Greek remains, set up his scaffoldings, in spite of epigrams, and, after five years' labor to collect them, got his marbles on shipboard. The ship struck a rock, and went to the bottom. He had them all fished up, by divers, at a vast expense, and brought to London: not knowing that Haydon, Fuseli, and Canova, and all good heads in all the world, were to be his applauders. In the same spirit were the excavation and research by Sir Charles Fellowes, for the Xanthian monument; and of Layard, for his Nineveh sculptures.

The nation sits in the immense city they have builded, a London extended into every man's mind, though he live

in Van Dieman's Land or Capetown. Faithful performance of what is undertaken to be performed, they honor in themselves, and exact in others, as certificate of equality with themselves. The modern world is theirs. They have made and make it day by day. The commercial relations of the world are so intimately drawn to London, that every dollar on earth contributes to the strength of the English government. And if all the wealth in the planet should perish by war or deluge, they know themselves competent to replace it.

They have approved their Saxon blood, by their sea-going qualities; their descent from Odin's smiths, by their hereditary skill in working in iron; their British birth, by husbandry and immense wheat harvests; and justified their occupancy of the centre of habitable land, by their supreme ability and cosmopolitan spirit. They have tilled, builded, forged, spun, and woven. They have made the island a thoroughfare; and London a shop, a law-court, a record-office, and scientific bureau, inviting to strangers; a sanctuary to refugees of every political and religious opinion; and such a city, that almost every active man, in any nation, finds himself, at one time or other, forced to visit it.

In every path of practical activity, they have gone even with the best. There is no secret of war, in which they have not shown mastery. The steam-chamber of Watt, the locomotive of Stephenson, the cotton-mule of Roberts, perform the labor of the world. There is no department of literature, of science, or of useful art, in which they have not produced a first-rate book. It is England, whose opinion is waited for on the merit of a new invention, an improved science. And in the complications of the trade and politics of their vast empire, they have been equal to every exigency, with counsel and with conduct. Is it their luck, or is it in the chambers of their brain,—it is their commercial advantage, that whatever light appears in better method or happy invention, breaks out *in their race*. They are a family to which a destiny attaches, and the Banshee has sworn that a male heir shall never be wanting. They have a wealth of men to fill important posts, and the vigilance of party criticism insures the selection of a competent person.

A proof of the energy of the British people, is the highly artificial construction of the whole fabric. The climate and geography, I said, were factitious, as if the hands of man had arranged the conditions. The same character pervades the whole kingdom. Bacon said, "Rome was a state not subject to paradoxes;" but England subsists by antagonisms and contradictions. The foundations of its greatness are the rolling waves; and, from first to last, it is a museum of anomalies. This foggy and rainy country furnishes the world with astronomical observations. Its short rivers do not afford water-power, but the land shakes under the thunder of the mills. There is no gold mine of any importance, but there is more gold in England than in all other countries. It is too far north for the culture of the vine, but the wines of all countries are in its docks. The French Comte de Lauraguais said, "No fruit ripens in England but a baked apple;" but oranges and pine-apples are as cheap in London as in the Mediterranean. The Mark-Lane Express or the Custom House Returns bear out to the letter the vaunt of Pope,

> "Let India boast her palms, nor envy we
> The weeping amber nor the spicy tree,
> While, by our oaks those precious loads are borne,
> And realms commanded which those trees adorn."

The native cattle are extinct, but the island is full of artificial breeds. The agriculturist Bakewell created sheep and cows and horses to order, and breeds in which everything was omitted but what is economical. The cow is sacrificed to her bag, the ox to his sirloin. Stall-feeding makes sperm-mills of the cattle, and converts the stable to a chemical factory. The rivers, lakes, and ponds, too much fished, or obstructed by factories, are artificially filled with the eggs of salmon, turbot, and herring.

Chat Moss and the fens of Lincolnshire and Cambridgeshire are unhealthy and too barren to pay rent. By cylindrical tiles, and guttapercha tubes, five millions of acres of bad land have been drained and put on equality with the best, for rape-culture and grass. The climate too, which was already believed to have become milder and drier by the enormous consumption of coal, is so far reached by this

new action, that fogs and storms are said to disappear. In due course, all England will be drained, and rise a second time out of the waters. The latest step was to call in the aid of steam to agriculture. Steam is almost an Englishman. I do not know but they will send him to Parliament next, to make laws. He weaves, forges, saws, pounds, fans, and now he must pump, grind, dig, and plough for the farmer. The markets created by the manufacturing population have erected agriculture into a great thriving and spending industry. The value of the houses in Britain is equal to the value of the soil. Artificial aids of all kinds are cheaper than the natural resources. No man can afford to walk, when the parliamentary-train carries him for a penny a mile. Gas-burners are cheaper than daylight in numberless floors in the cities. All the houses in London buy their water. The English trade does not exist for the exportation of native products, but on its manufactures, or the making well everything which is ill made elsewhere. They make ponchos for the Mexican, bandannas for the Hindoo, ginseng for the Chinese, beads for the Indian, laces for the Flemings, telescopes for astronomers, cannons for kings.

The Board of Trade caused the best models of Greece and Italy to be placed within the reach of every manufacturing population. They caused to be translated from foreign languages and illustrated by elaborate drawings, the most approved works of Munich, Berlin, and Paris. They have ransacked Italy to find new forms, to add a grace to the products of their looms, their potteries, and their foundries.[3]

The nearer we look, the more artificial is their social system. Their law is a network of fictions. Their property, a scrip or certificate of right to interest on money that no man ever saw. Their social classes are made by statute. Their ratios of power and representation are historical and legal. The last Reform bill took away political power from a mound, a ruin, and a stone-wall, whilst Birmingham and Manchester, whose mills paid for the wars of Europe, had no representative. Purity in the elective Parliament

[3] See Memorial of H. Greenough, p. 66. New York, 1853.

is secured by the purchase of seats.[4] Foreign power is kept by armed colonies; power at home, by a standing army of police. The pauper lives better than the free laborer; the thief better than the pauper; and the transported felon better than the one under imprisonment. The crimes are factitious, as smuggling, poaching, non-conformity, heresy, and treason. Better, they say in England, kill a man than a hare. The sovereignty of the seas is maintained by the impressment of seamen. "The impressment of seamen," said Lord Eldon, "is the life of our navy." Solvency is maintained by means of the national debt, on the principle, "If you will not lend me the money, how can I pay you?" For the administration of justice, Sir Samuel Romilly's expedient for clearing the arrears of business in Chancery, was, the Chancellor's staying away entirely from his court. Their system of education is factitious. The Universities galvanize dead languages into a semblance of life. Their church is artificial. The manners and customs of society are artificial;—made up men with made up manners;—and thus the whole is Birminghamized, and we have a nation whose existence is a work of art;—a cold, barren, almost arctic isle, being made the most fruitful, luxurious, and imperial land in the whole earth.

Man in England submits to be a product of political economy. On a bleak moor, a mill is built, a banking-house is opened, and men come in, as water in a sluice-way, and towns and cities rise. Man is made as a Birmingham button. The rapid doubling of the population dates from Watt's steam-engine. A landlord, who owns a province, says, "The tenantry are unprofitable; let me have sheep." He unroofs the houses, and ships the population to America. The nation is accustomed to the instantaneous creation of wealth. It is the maxim of their economists, "that the greater part in value of the wealth now existing in England has been produced by human hands within the last twelve months." Meantime three or four days' rain will reduce hundreds to starving in London.

One secret of their power is their mutual good under-

[4] Sir S. Romilly, purest of English patriots, decided that the only independent mode of entering Parliament was to buy a seat, and he bought Horsham.

standing. Not only good minds are born among them, but, all the people have good minds. Every nation has yielded some good wit, if, as has chanced to many tribes, only one. But the intellectual organization of the English admits a communicableness of knowledge and ideas among them all. An electric touch by any of their national ideas, melts them into one family, and brings the hoards of power which their individuality is always hiving, into use and play for all. Is it the smallness of the country, or is it the pride and affection of race,—they have solidarity, or responsibleness, and trust in each other.

Their minds, like wool, admit of a dye which is more lasting than the cloth. They embrace their cause with more tenacity than their life. Though not military, yet every common subject by the poll is fit to make a soldier of. These private reserved mute family-men can adopt a public end with all their heat, and this strength of affection makes the romance of their heroes. The difference of rank does not divide the national heart. The Danish poet Ohlenschlager complains that who writes in Danish writes to two hundred readers. In Germany, there is one speech for the learned, and another for the masses, to that extent that, it is said, no sentiment or phrase from the works of any great German writer is ever heard among the lower classes. But in England, the language of the noble is the language of the poor. In Parliament, in pulpits, in theatres, when the speakers rise to thought and passion, the language becomes idiomatic; the people in the street best understand the best words. And their language seems drawn from the Bible, the common law, and the works of Shakspeare, Bacon, Milton, Pope, Young, Cowper, Burns, and Scott. The island has produced two or three of the greatest men that ever existed, but they were not solitary in their own time. Men quickly embodied what Newton found out, in Greenwich observatories, and practical navigation. The boys know all that Hutton knew of strata, or Dalton of atoms, or Harvey of blood-vessels; and these studies, once dangerous, are in fashion. So what is invented or known in agriculture, or in trade, or in war, or in art, or in literature, and antiquities. A great ability, not amassed on a few giants, but poured into the general

mind, so that each of them could at a pinch stand in the shoes of the other; and they are more bound in character, than differenced in ability or in rank. The laborer is a possible lord. The lord is a possible basket-maker. Every man carries the English system in his brain, knows what is confided to him, and does therein the best he can. The chancellor carries England on his mace, the midshipman at the point of his dirk, the smith on his hammer, the cook in the bowl of his spoon; the postilion cracks his whip for England, and the sailor times his oars to "God save the King!" The very felons have their pride in each other's English stanchness. In politics and in war, they hold together as by hooks of steel. The charm in Nelson's history is the unselfish greatness; the assurance of being supported to the uttermost by those whom he supports to the uttermost. Whilst they are some ages ahead of the rest of the world in the art of living; whilst in some directions they do not represent the modern spirit, but constitute it,—this vanguard of civility and power they coldly hold, marching in phalanx, lock-step, foot after foot, file after file of heroes, ten thousand deep.

CHAPTER VI

MANNERS

I FIND the Englishman to be him of all men who stands firmest in his shoes. They have in themselves what they value in their horses, mettle and bottom. On the day of my arrival at Liverpool, a gentleman, in describing to me the Lord Lieutenant of Ireland, happened to say, "Lord Clarendon has pluck like a cock, and will fight till he dies;" and what I heard first I heard last, and the one thing the English value is pluck. The cabmen have it; the merchants have it; the bishops have it; the women have it; the journals have it; the Times newspaper, they say, is the pluckiest thing in England, and Sydney Smith had made it a proverb that little Lord John Russell, the minister, would take the command of the Channel fleet to-morrow.

They require you to dare to be of your own opinion, and

they hate the practical cowards who cannot in affairs answer directly yes or no. They dare to displease, nay, they will let you break all the commandments, if you do it natively, and with spirit. You must be somebody; then you may do this or that, as you will.

Machinery has been applied to all work, and carried to such perfection, that little is left for the men but to mind the engines and feed the furnaces. But the machines require punctual service, and, as they never tire, they prove too much for their tenders. Mines, forges, mills, breweries, railroads, steam-pump, steam-plough, drill of regiments, drill of police, rule of court, and shop-rule have operated to give a mechanical regularity to all the habit and action of men. A terrible machine has possessed itself of the ground, the air, the men and women, and hardly even thought is free.

The mechanical might and organization requires in the people constitution and answering spirits: and he who goes among them must have some weight of metal. At last, you take your hint from the fury of life you find, and say, one thing is plain, this is no country for fainthearted people: don't creep about diffidently; make up your mind; take your own course, and you shall find respect and furtherance.

It requires, men say, a good constitution to travel in Spain. I say as much of England, for other cause, simply on account of the vigor and brawn of the people. Nothing but the most serious business could give one any counterweight to these Baresarks, though they were only to order eggs and muffins for their breakfast. The Englishman speaks with all his body. His elocution is stomachic,—as the American's is labial. The Englishman is very petulant and precise about his accommodation at inns, and on the roads; a quiddle about his toast and his chop, and every species of convenience, and loud and pungent in his expressions of impatience at any neglect. His vivacity betrays itself, at all points, in his manners, in his respiration, and the inarticulate noises he makes in clearing the throat;—all significant of burly strength. He has stamina; he can take the initiative in emergencies. He has that *aplomb,* which results from a good adjustment of the moral and physical nature, and the obedience of all the

powers to the will; as if the axes of his eyes were united to his backbone, and only moved with the trunk.

This vigor appears in the incuriosity, and stony neglect, each of every other. Each man walks, eats, drinks, shaves, dresses, gesticulates, and, in every manner, acts and suffers without reference to the bystanders, in his own fashion, only careful not to interfere with them, or annoy them; not that he is trained to neglect the eyes of his neighbors,—he is really occupied with his own affair, and does not think of them. Every man in this polished country consults only his convenience, as much as a solitary pioneer in Wisconsin. I know not where any personal eccentricity is so freely allowed, and no man gives himself any concern with it. An Englishman walks in a pouring rain, swinging his closed umbrella like a walking-stick; wears a wig, or a shawl, or a saddle, or stands on his head, and no remark is made. And as he has been doing this for several generations, it is now in the blood.

In short, every one of these islanders is an island himself, safe, tranquil, incommunicable. In a company of strangers, you would think him deaf; his eyes never wander from his table and newspaper. He is never betrayed into any curiosity or unbecoming emotion. They have all been trained in one severe school of manners, and never put off the harness. He does not give his hand. He does not let you meet his eye. It is almost an affront to look a man in the face, without being introduced. In mixed or in select companies they do not introduce persons; so that a presentation is a circumstance as valid as a contract. Introductions are sacraments. He withholds his name. At the hotel, he is hardly willing to whisper it to the clerk at the book-office. If he give you his private address on a card, it is like an avowal of friendship; and his bearing, on being introduced, is cold, even though he is seeking your acquaintance, and is studying how he shall serve you.

It was an odd proof of this impressive energy that, in my lectures, I hesitated to read and threw out for its impertinence many a disparaging phrase, which I had been accustomed to spin, about poor, thin, unable mortals;—so much had the fine physique and the personal vigor of this robust race worked on my imagination.

I happened to arrive in England at the moment of a commercial crisis. But it was evident that, let who will fail, England will not. These people have sat here a thousand years, and here will continue to sit. They will not break up, or arrive at any desperate revolution, like their neighbors; for they have as much energy, as much continence of character as they ever had. The power and possession which surround them are their own creation, and they exert the same commanding industry at this moment.

They are positive, methodical, cleanly, and formal, loving routine, and conventional ways; loving truth and religion, to be sure, but inexorable on points of form. All the world praises the comfort and private appointments of an English inn, and of English households. You are sure of neatness and of personal decorum. A Frenchman may possibly be clean; an Englishman is conscientiously clean. A certain order and complete propriety is found in his dress and in his belongings.

Born in a harsh and wet climate, which keeps him in doors whenever he is at rest, and being of an affectionate and loyal temper, he dearly loves his house. If he is rich, he buys a demesne and builds a hall; if he is in middle condition, he spares no expense on his house. Without, it is all planted: within, it is wainscoted, carved, curtained, hung with pictures, and filled with good furniture. 'Tis a passion which survives all others, to deck and improve it. Hither he brings all that is rare and costly, and with the national tendency to sit fast in the same spot for many generations, it comes to be, in the course of time, a museum of heirlooms, gifts, and trophies of the adventures and exploits of the family. He is very fond of silver plate, and, though he have no gallery of portraits of his ancestors, he has of their punch-bowls and porringers. Incredible amounts of plate are found in good houses, and the poorest have some spoon or saucepan, gift of a godmother, saved out of better times.

An English family consists of a few persons, who, from youth to age, are found revolving within a few feet of each other, as if tied by some invisible ligature, tense as that cartilage which we have seen attaching the two Siamese. England produces under favorable conditions of ease and

culture the finest women in the world. And, as the men are affectionate and true-hearted, the women inspire and refine them. Nothing can be more delicate without being fantastical, nothing more firm and based in nature and sentiment, than the courtship and mutual carriage of the sexes. The song of 1596 says, "The wife of every Englishman is counted blest." The sentiment of Imogen in Cymbeline is copied from English nature; and not less the Portia of Brutus, the Kate Percy, and the Desdemona. The romance does not exceed the height of noble passion in Mrs. Lucy Hutchinson, or in Lady Russell, or even as one discerns through the plain prose of Pepys's Diary, the sacred habit of an English wife. Sir Samuel Romilly could not bear the death of his wife. Every class has its noble and tender examples.

Domesticity is the taproot which enables the nation to branch wide and high. The motive and end of their trade and empire is to guard the independence and privacy of their homes. Nothing so much marks their manners as the concentration on their household ties. This domesticity is carried into court and camp. Wellington governed India and Spain and his own troops, and fought battles like a good family-man, paid his debts, and, though general of an army in Spain, could not stir abroad for fear of public creditors. This taste for house and parish merits has of course its doting and foolish side. Mr. Cobbett attributes the huge popularity of Perceval, prime minister in 1810, to the fact that he was wont to go to church, every Sunday, with a large quarto gilt prayer-book under one arm, his wife hanging on the other, and followed by a long brood of children.

They keep their old customs, costumes, and pomps, their wig and mace, sceptre and crown. The Middle Ages still lurk in the streets of London. The Knights of the Bath take oath to defend injured ladies; the gold-stick-in-waiting survives. They repeated the ceremonies of the eleventh century in the coronation of the present Queen. A hereditary tenure is natural to them. Offices, farms, trades, and traditions descend so. Their leases run for a hundred and a thousand years. Terms of service and partnership are lifelong, or are inherited. "Holdship has been with me," said Lord Eldon, "eight-and-twenty years, knows all my

business and books." Antiquity of usage is sanction enough. Wordsworth says of the small freeholders of Westmoreland, "Many of these humble sons of the hills had a consciousness that the land which they tilled had for more than five hundred years been possessed by men of the same name and blood." The ship-carpenter in the public yards, my lord's gardener and porter, have been there for more than a hundred years, grandfather, father, and son.

The English power resides also in their dislike of change. They have difficulty in bringing their reason to act, and on all occasions use their memory first. As soon as they have rid themselves of some grievance, and settled the better practice, they make haste to fix it as a finality, and never wish to hear of alteration more.

Every Englishman is an embryonic chancellor: his instinct is to search for a precedent. The favorite phrase of their law is, "a custom whereof the memory of man runneth not back to the contrary." The barons say, "*Nolumus mutari;*" and the cockneys stifle the curiosity of the foreigner on the reason of any practice, with "Lord, sir, it was always so." They hate innovation. Bacon told them, Time was the right reformer; Chatham, that "confidence was a plant of slow growth;" Canning, to "advance with the times;" and Wellington, that "habit was ten times nature." All their statesmen learn the irresistibility of the tide of custom, and have invented many fine phrases to cover this slowness of perception, and prehensility of tail.

A seashell should be the crest of England, not only because it represents a power built on the waves, but also the hard finish of the men. The Englishman is finished like a cowry or a murex. After the spire and the spines are formed, or, with the formation, a juice exudes, and a hard enamel varnishes every part. The keeping of the proprieties is as indispensable as clean linen. No merit quite countervails the want of this, whilst this sometimes stands in lieu of all. "'Tis in bad taste" is the most formidable word an Englishman can pronounce. But this japan costs them dear. There is a prose in certain Englishmen, which exceeds in wooden deadness all rivalry with other countrymen. There is a knell in the conceit and externality of their voice, which

seems to say, *Leave all hope behind.* In this Gibraltar of propriety mediocrity gets intrenched, and consolidated, and founded in adamant. An Englishman of fashion is like one of those souvenirs, bound in gold vellum, enriched with delicate engravings, on thick hot-pressed paper, fit for the hands of ladies and princes, but with nothing in it worth reading or remembering.

A severe decorum rules the court and the cottage. When Thalberg, the pianist, was one evening performing before the Queen, at Windsor, in a private party, the Queen accompanied him with her voice. The circumstance took air, and all England shuddered from sea to sea. The indecorum was never repeated. Cold, repressive manners prevail. No enthusiasm is permitted, except at the opera. They avoid everything marked. They require a tone of voice that excites no attention in the room. Sir Philip Sidney is one of the patron saints of England, of whom Wotton said, "His wit was the measure of congruity."

Pretension and vaporing are once for all distasteful. They keep to the other extreme of low tone in dress and manners. They avoid pretension, and go right to the heart of the thing. They hate nonsense, sentimentalism, and high-flown expression; they use a studied plainness. Even Brummel, their fop, was marked by the severest simplicity in dress. They value themselves on the absence of everything theatrical in the public business, and on conciseness and going to the point, in private affairs.

In an aristocratical country like England, not the Trial by Jury, but the dinner, is the capital institution. It is the mode of doing honor to a stranger, to invite him to eat,—and has been for many hundred years. "And they think," says the Venetian traveller of 1500, "no greater honor can be conferred or received than to invite others to eat with them, or to be invited themselves, and they would sooner give five or six ducats to provide an entertainment for a person, than a groat to assist him in any distress."[1] It is reserved to the end of the day, the family-hour being generally six, in London, and, if any company is expected, one or two hours later. Every one dresses for dinner, in his

[1] "Relation of England." Printed by the Camden Society.

own house, or in another man's. The guests are expected to arrive within half an hour of the time fixed by card of invitation, and nothing but death or mutilation is permitted to detain them. The English dinner is precisely the model on which our own are constructed in the Atlantic cities. The company sit one or two hours before the ladies leave the table. The gentlemen remain over their wine an hour longer, and rejoin the ladies in the drawing-room, and take coffee. The dress-dinner generates a talent of table-talk which reaches great perfection: the stories are so good, that one is sure they must have been often told before, to have got such happy turns. Hither come all manner of clever projects, bits of popular science, of practical invention, of miscellaneous humor; political, literary, and personal news; railroads, horses, diamonds, agriculture, horticulture, pisciculture, and wine.

English stories, bon-mots, and the recorded table-talk of their wits, are as good as the best of the French. In America we are apt scholars, but have not yet attained the same perfection: for the range of nations from which London draws, and the steep contrasts of condition, create the picturesque in society, as broken country makes picturesque landscape, whilst our prevailing equality makes a prairie tameness: and secondly, because the usage of a dress-dinner every day at dark has a tendency to hive and produce to advantage everything good. Much attrition has worn every sentence into a bullet. Also one meets now and then with polished men who know everything, have tried everything, can do everything, and are quite superior to letters and science. What could they not, if only they would?

CHAPTER VII

TRUTH

The Teutonic tribes have a national singleness of heart, which contrasts with the Latin races. The German name has a proverbial significance of sincerity and honest meaning. The arts bear testimony to it. The faces of clergy

and laity in old sculptures and illuminated missals are charged with earnest belief. Add to this hereditary rectitude, the punctuality and precise dealing which commerce creates, and you have the English truth and credit. The government strictly performs its engagements. The subjects do not understand trifling on its part. When any breach of promise occurred, in the old days of prerogative, it was resented by the people as an intolerable grievance. And, in modern times, any slipperiness in the government in political faith, or any repudiation or crookedness in matters of finance, would bring the whole nation to a committee of inquiry and reform. Private men keep their promises, never so trivial. Down goes the flying word on the tablets, and is indelible as Domesday Book.

Their practical power rests on their national sincerity. Veracity derives from instinct, and marks superiority in organization. Nature has endowed some animals with cunning, as a compensation for strength withheld; but it has provoked the malice of all others, as if avengers of public wrong. In the nobler kinds, where strength could be afforded, her races are loyal to truth, as truth is the foundation of the social state. Beasts that make no truce with man, do not break faith with each other. 'Tis said that the wolf, who makes a *cache* of his prey, and brings his fellows with him to the spot, if, on digging, it is not found, is instantly and unresistingly torn in pieces. English veracity seems to result on a sounder animal structure, as if they could afford it. They are blunt in saying what they think, sparing of promises, and they require plain-dealing of others. We will not have to do with a man in a mask. Let us know the truth. Draw a straight line, hit whom and where it will. Alfred, whom the affection of the nation makes the type of their race, is called by his friend Asser, the *truth-speaker; Aluredus veridicus.* Geoffrey of Monmouth says of King Aurelius, uncle of Arthur, that "above all things he hated a lie." The Northman Guttorm said to King Olaf, "It is royal work to fulfil royal words." The mottoes of their families are monitory proverbs, as, *Fare fac,*—Say, do,—of the Fairfaxes; *Say and seal,* of the house of Fiennes; *Vero nil verius,* of the

DeVeres. To be king of their word, is their pride. When they unmask cant, they say, "The English of this is," &c.; and to give the lie is the extreme insult. The phrase of the lowest of the people is "honor-bright," and their vulgar praise, "His word is as good as his bond." They hate shuffling and equivocation, and the cause is damaged in the public opinion, on which any paltering can be fixed. Even Lord Chesterfield, with his French breeding, when he came to define a gentleman, declared that truth made his distinction: and nothing ever spoken by him would find so hearty a suffrage from his nation. The Duke of Wellington, who had the best right to say so, advises the French General Kellermann, that he may rely on the parole of an English officer. The English, of all classes, value themselves on this trait, as distinguishing them from the French, who, in the popular belief, are more polite than true. An Englishman understates, avoids the superlative, checks himself in compliments, alleging that in the French language one cannot speak without lying.

They love reality in wealth, power, hospitality, and do not easily learn to make a show, and take the world as it goes. They are not fond of ornaments, and if they wear them, they must be gems. They read gladly in old Fuller, that a lady, in the reign of Elizabeth, "would have as patiently digested a lie, as the wearing of false stones or pendants of counterfeit pearl." They have the earth-hunger, or preference for property in land, which is said to mark the Teutonic nations. They build of stone: public and private buildings are massive and durable. In comparing their ships' houses and public offices with the American, it is commonly said that they spend a pound where we spend a dollar. Plain rich clothes, plain rich equipage, plain rich finish throughout their house and belongings, mark the English truth.

They confide in each other,—English believes in English. The French feel the superiority of this probity. The Englishman is not springing a trap for his admiration, but is honestly minding his business. The Frenchman is vain. Madame de Staël says that the English irritated Napoleon, mainly, because they have found out how to unite

success with honesty. She was not aware how wide an application her foreign readers would give to the remark. Wellington discovered the ruin of Bonaparte's affairs, by his own probity. He augured ill of the empire, as soon as he saw that it was mendacious, and lived by war. If war do not bring in its sequel new trade, better agriculture and manufactures, but only games, fireworks and spectacles,— no prosperity could support it; much less, a nation decimated for conscripts, and out of pocket, like France. So he drudged for years on his military works at Lisbon, and from this base at last extended his gigantic lines to Waterloo, believing in his countrymen and their syllogisms above all the rhodomontade of Europe.

At a St. George's festival, in Montreal, where I happened to be a guest, since my return home, I observed that the chairman complimented his compatriots, by saying, "they confided that wherever they met an Englishman, they found a man who would speak the truth." And one cannot think this festival fruitless, if, all over the world, on the 23d of April, wherever two or three English are found, they meet to encourage each other in the nationality of veracity.

In the power of saying rude truth, sometimes in the lion's mouth, no men surpass them. On the king's birthday, when each bishop was expected to offer the king a purse of gold, Latimer gave Henry VIII. a copy of the Vulgate, with a mark at the passage, "Whoremongers and adulterers God will judge;" and they so honor stoutness in each other, that the king passed it over. They are tenacious of their belief, and cannot easily change their opinions to suit the hour. They are like ships with too much head on to come quickly about, nor will prosperity or even adversity be allowed to shake their habitual view of conduct. Whilst I was in London, M. Guizot arrived there on his escape from Paris, in February 1848. Many private friends called on him. His name was immediately proposed as an honorary member of the Athenæum. M. Guizot was blackballed. Certainly, they knew the distinction of his name. But the Englishman is not fickle. He had really made up his mind, now for years as he read his newspaper, to hate and despise M. Guizot; and the altered position of the man

as an illustrious exile, and a guest in the country, make no difference to him, as they would instantly, to an American.

They require the same adherence, thorough conviction and reality in public men. It is the want of character which makes the low reputation of the Irish members. "See them," they said, "one hundred and twenty-seven all voting like sheep, never proposing anything, and all but four voting the income tax,"—which was an ill-judged concession of the Government, relieving Irish property from the burdens charged on English.

They have a horror of adventurers in or out of Parliament. The ruling passion of Englishmen, in these days, is a terror of humbug. In the same proportion, they value honesty, stoutness, and adherence to your own. They like a man committed to his objects. They hate the French, as frivolous; they hate the Irish, as aimless; they hate the Germans, as professors. In February, 1848, they said, Look, the French king and his party fell for want of a shot; they had not conscience to shoot, so entirely was the pith and heart of monarchy eaten out."

They attack their own politicians every day, on the same grounds, as adventurers. They love stoutness in standing for your right, in declining money or promotion that costs any concession. The barrister refuses the silk gown of Queen's Counsel, if his junior have it one day earlier. Lord Collingwood would not accept his medal for victory on 14th February, 1797, if he did not receive one for victory on 1st June, 1794; and the long withholden medal was accorded. When Castlereagh dissuaded Lord Wellington from going to the king's levee, until the unpopular Cintra business had been explained, he replied, "You furnish me a reason for going. I will go to this, or I will never go to a king's levee." The radical mob at Oxford cried after the tory Lord Eldon, "There's old Eldon; cheer him; he never ratted." They have given the parliamentary nickname of *Trimmers* to the timeservers, whom English character does not love.[1]

[1] It is an unlucky moment to remember these sparkles of solitary virtue in the face of the honors lately paid in England to the Emperor Louis Napoleon. I am sure that no Englishman whom I had the happiness to know consented, when the aristocracy and the commons of London cringed

They are very liable in their politics to extraordinary delusions, thus, to believe what stands recorded in the gravest books, that the movement of 10 April, 1848, was urged or assisted by foreigners: which, to be sure, is paralleled by the democratic whimsy in this country, which I have noticed to be shared by men sane on other points, that the English are at the bottom of the agitation of slavery, in American politics: and then again to the French popular legends on the subject of *perfidious Albion*. But suspicion will make fools of nations as of citizens.

A slow temperament makes them less rapid and ready than other countrymen, and has given occasion to the observation, that English wit comes afterwards,—which the French denote as *esprit d'escalier*. This dulness makes their attachment to home, and their adherence in all foreign countries to home habits. The Englishman who visits Mount Etna, will carry his teakettle to the top. The old Italian author of the "Relation of England" (in 1500) says, "I have it on the best information, that, when the war is actually raging most furiously, they will seek for good eating, and all their other comforts, without thinking what harm might befall them." Then their eyes seem to be set at the bottom of a tunnel, and they affirm the one small fact they know, with the best faith in the world that nothing else exists. And, as their own belief in guineas is perfect, they readily, on all occasions, apply the pecuniary argument as final. Thus when the Rochester rappings began to be heard of in England, a man deposited £100 in a sealed box in the Dublin Bank, and then advertised in the newspapers to all somnambulists, mesmerizers, and others, that whoever could tell him the number of his note, should have the money. He let it lie there six months, the newspapers now and then, at his instance, stimulating the attention of the adepts; but none could ever tell him; and he said, "Now let me never be bothered more with this proven lie." It is told of a good Sir John, that he heard a case stated by counsel, and made up his

like a Neapolitan rabble, before a successful thief. But—how to resist one step, though odious, in a linked series of state necessities?—Governments must always learn too late, that the use of dishonest agents is as ruinous for nations as for single men.

mind; then the counsel for the other side taking their turn to speak, he found himself so unsettled and perplexed, that he exclaimed, "So help me God! I will never listen to evidence again." Any number of delightful examples of this English stolidity are the anecdotes of Europe. I knew a very worthy man,—a magistrate, I believe he was, in the town of Derby,—who went to the opera, to see Malibran. In one scene, the heroine was to rush across a ruined bridge. Mr. B. arose, and mildly yet firmly called the attention of the audience and the performers to the fact that, in his judgment, the bridge was unsafe! This English stolidity contrasts with French wit and tact. The French, it is commonly said, have greatly more influence in Europe than the English. What influence the English have is by brute force of wealth and power; that of the French by affinity and talent. The Italian is subtle, the Spaniard treacherous: tortures, it was said, could never wrest from an Egyptian the confession of a secret. None of these traits belong to the Englishman. His choler and conceit force everything out. Defoe, who knew his countrymen well, says of them,

> "In close intrigue, their faculty's but weak,
> For generally whate'er they know, they speak,
> And often their own counsels undermine
> By mere infirmity without design;
> From whence, the learned say, it doth proceed,
> That English treasons never can succeed;
> For they're so open-hearted, you may know
> Their own most secret thoughts, and others' too."

CHAPTER VIII

CHARACTER

The English race are reputed morose. I do not know that they have sadder brows than their neighbors of northern climates. They are sad by comparison with the singing and dancing nations: not sadder, but slow and staid, as finding their joys at home. They, too, believe that where there is no enjoyment of life, there can be no vigor and art in

speech or thought: that your merry heart goes all the way, your sad one tires in a mile. This trait of gloom has been fixed on them by French travellers, who from Froissart, Voltaire, Le Sage, Mirabeau, down to the lively journalists of the *feuilletons,* have spent their wit on the solemnity of their neighbors. The French say, gay conversation is unknown in their island. The Englishman finds no relief from reflection, except in reflection. When he wishes for amusement, he goes to work. His hilarity is like an attack of fever. Religion, the theatre, and the reading the books of his country, all feed and increase his natural melancholy. The police does not interfere with public diversions. It thinks itself bound in duty to respect the pleasures and rare gayety of this inconsolable nation; and their well-known courage is entirely attributable to their disgust of life.

I suppose their gravity of demeanor and their few words have obtained this reputation. As compared with the Americans, I think them cheerful and contented. Young people in this country are much more prone to melancholy. The English have a mild aspect, and a ringing, cheerful voice. They are large natured, and not so easily amused as the southerners, and are among them as grown people among children, requiring war, or trade, or engineering, or science, instead of frivolous games. They are proud and private, and, even if disposed to recreation, will avoid an open garden. They sported sadly; *ils s'amusaient tristement, selon la coutume de leur pays,* said Froissart; and I suppose never nation built their party-walls so thick, or their garden-fences so high. Meat and wine produce no effect on them: they are just as cold, quiet and composed at the end, as at the beginning of dinner.

The reputation of taciturnity they have enjoyed for six or seven hundred years; and a kind of pride in bad public speaking is noted in the House of Commons, as if they were willing to show that they did not live by their tongues, or thought they spoke well enough if they had the tone of gentlemen. In mixed company they shut their mouths. A Yorkshire mill-owner told me he had ridden more than once all the way from London to Leeds, in the first-class carriage, with the same persons, and no word exchanged. The clubhouses were established to cultivate social habits, and it is

rare that more than two eat together, and oftenest one eats alone. Was it, then, a stroke of humor in the serious Swedenborg, or was it only his pitiless logic, that made him shut up the English souls in a heaven by themselves?

They are contradictorily described as sour, splenetic, and stubborn,—and as mild, sweet, and sensible. The truth is, they have great range and variety of character. Commerce sends abroad multitudes of different classes. The choleric Welshman, the fervid Scot, the bilious resident in the East or West Indies, are wide of the perfect behavior of the educated and dignified man of family. So is the burly farmer; so is the country 'squire, with his narrow and violent life. In every inn is the Commercial-Room, in which "travellers," or bagmen who carry patterns, and solicit orders for the manufacturers, are wont to be entertained. It easily happens that this class should characterize England to the foreigner, who meets them on the road and at every public house, whilst the gentry avoid the taverns, or seclude themselves whilst in them.

But these classes are the right English stock, and may fairly show the national qualities before yet art and education have dealt with them. They are good lovers, good haters, slow but obstinate admirers, and in all things very much steeped in their temperament, like men hardly awaked from deep sleep which they enjoy. Their habits and instincts cleave to nature. They are of the earth, earthy; and of the sea, as the sea-kinds, attached to it for what it yields them, and not from any sentiment. They are full of coarse strength, rude exercise, butcher's meat, and sound sleep; and suspect any poetic insinuation, or any hint for the conduct of life which reflects on this animal existence, as if somebody were fumbling at the umbilical cord, and might stop their supplies. They doubt a man's sound judgment if he does not eat with appetite, and shake their heads if he is particularly chaste. Take them as they come, you shall find in the common people a surly indifference, sometimes gruffness and ill temper; and, in minds of more power, magazines of inexhaustible war, challenging

> "The ruggedest hour that time and spite dare bring
> To frown upon the enraged Northumberland."

They are headstrong believers and defenders of their opinion, and not less resolute in maintaining their whim and perversity. Hezekiah Woodward wrote a book against the Lord's Prayer. And one can believe that Burton, the Anatomist of Melancholy, having predicted from the stars the hour of his death, slipped the knot himself round his own neck, not to falsify his horoscope.

Their looks bespeak an invincible stoutness: they have extreme difficulty to run away, and will die game. Wellington said of the young coxcombs of the Life-Guards, delicately brought up, "But the puppies fight well;" and Nelson said of his sailors, "They really mind shot no more than peas." Of absolute stoutness no nation has more or better examples. They are good at storming redoubts, at boarding frigates, at dying in the last ditch, or any desperate service which has daylight and honor in it; but not, I think, at enduring the rack, or any passive obedience, like jumping off a castle-roof at the word of a czar. Being both vascular and highly organized, so as to be very sensible of pain; and intellectual, so as to see reason and glory in a matter.

Of that constitutional force, which yields the supplies of the day, they have the more than enough, the excess which creates courage on fortitude, genius in poetry, invention in mechanics, enterprise in trade, magnificence in wealth, splendor in ceremonies, petulance and projects in youth. The young men have a rude health which runs into peccant humors. They drink brandy like water, cannot expend their quantities of waste strength on riding, hunting, swimming, and fencing, and run into absurd frolics with the gravity of the Eumenides. They stoutly carry into every nook and corner of the earth their turbulent sense; leaving no lie uncontradicted; no pretension unexamined. They chew hasheesh; cut themselves with poisoned creases; swing their hammock in the boughs of the Bohon Upas; taste every poison; buy every secret; at Naples, they put St. Januarius's blood in an alembic; they saw a hole into the head of the "winking Virgin," to know why she winks; measure with an English footrule every cell of the Inquisition, every Turkish caaba, every Holy of holies; translate and send to Bentley the arcanum bribed and bullied away from shuddering Bra-

mins; and measure their own strength by the terror they cause. These travellers are of every class, the best and the worst; and it may easily happen that those of rudest behavior are taken notice of and remembered. The Saxon melancholy in the vulgar rich and poor appears as gushes of ill-humor, which every check exasperates into sarcasm and vituperation. There are multitudes of rude young English who have the self-sufficiency and bluntness of their nation, and who, with their disdain of the rest of mankind, and with this indigestion and choler, have made the English traveller a proverb for uncomfortable and offensive manners. It was no bad description of the Briton generically, what was said two hundred years ago, of one particular Oxford scholar: "He was a very bold man, uttered anything that came into his mind, not only among his companions, but in public coffee-houses, and would often speak his mind of particular persons then accidentally present, without examining the company he was in; for which he was often reprimanded, and several times threatened to be kicked and beaten."

The common Englishman is prone to forget a cardinal article in the bill of social rights, that every man has a right to his own ears. No man can claim to usurp more than a few cubic feet of the audibilities of a public room, or to put upon the company with the loud statement of his crotchets or personalities.

But it is in the deep traits of race that the fortunes of nations are written, and however derived, whether a happier tribe or mixture of tribes, the air, or what circumstance, that mixed for them the golden mean of temperament,—here exists the best stock in the world, broad-fronted, broad-bottomed, best for depth, range, and equability, men of aplomb and reserves, great range and many moods, strong instincts, yet apt for culture; war-class as well as clerks; earls and tradesmen; wise minority, as well as foolish majority; abysmal temperament, hiding wells of wrath, and glooms on which no sunshine settles; alternated with a common sense and humanity which hold them fast to every piece of cheerful duty; making this temperament a sea to which all storms are superficial; a race to which their fortunes flow, as if they alone had the elastic organization at once fine and

robust enough for dominion; as if the burly, inexpressive, now mute and contumacious, now fierce and sharp-tongued dragon, which once made the island light with his fiery breath, had bequeathed his ferocity to his conqueror. They hide virtues under vices, or the semblance of them. It is the misshapen hairy Scandinavian troll again, who lifts the cart out of the mire, or "threshes the corn that ten day-laborers could not end," but it is done in the dark, and with muttered maledictions. He is a churl with a soft place in his heart, whose speech is a brash of bitter waters, but who loves to help you at a pinch. He says no, and serves you, and your thanks disgust him. Here was lately a cross-grained miser, odd and ugly, resembling in countenance the portrait of Punch, with the laugh left out; rich by his own industry; sulking in a lonely house; who never gave a dinner to any man, and disdained all courtesies; yet as true a worshipper of beauty in form and color as ever existed, and profusely pouring over the cold mind of his countrymen creations of grace and truth, removing the reproach of sterility from English art, catching from their savage climate every fine hint, and importing into their galleries every tint and trait of sunnier cities and skies; making an era in painting; and, when he saw that the splendor of one of his pictures in the Exhibition dimmed his rival's that hung next it, secretly took a brush and blackened his own.

They do not wear their heart in their sleeve for daws to peck at. They have that phlegm or staidness, which it is a compliment to disturb. "Great men," said Aristotle, "are always of a nature originally melancholy." 'Tis the habit of a mind which attaches to abstractions with a passion which gives vast results. They dare to displease, they do not speak to expectation. They like the sayers of No, better than the sayers of Yes. Each of them has an opinion which he feels it becomes him to express all the more that it differs from yours. They are meditating opposition. This gravity is inseparable from minds of great resources.

There is an English hero superior to the French, the German, the Italian, or the Greek. When he is brought to the strife with fate, he sacrifices a richer material possession, and on more purely metaphysical grounds. He is there with

his own consent, face to face with fortune, which he defies. On deliberate choice, and from grounds of character, he has elected his part to live and die for, and dies with grandeur. This race has added new elements to humanity, and has a deeper root in the world.

They have great range of scale, from ferocity to exquisite refinement. With larger scale, they have great retrieving power. After running each tendency to an extreme, they try another tack with equal heat. More intellectual than other races, when they live with other races, they do not take their language, but bestow their own. They subsidize other nations, and are not subsidized. They proselyte, and are not proselyted. They assimilate other races to themselves, and are not assimilated. The English did not calculate the conquest of the Indies. It fell to their character. So they administer in different parts of the world, the codes of every empire and race; in Canada, old French law; in the Mauritius, the Code Napoleon; in the West Indies, the edicts of the Spanish Cortes; in the East Indies, the Laws of Menu; in the Isle of Man, of the Scandinavian Thing; at the Cape of Good Hope, of the old Netherlands; and in the Ionian Islands, the Pandects of Justinian.

They are very conscious of their advantageous position in history. England is the lawgiver, the patron, the instructor, the ally. Compare the tone of the French and of the English press: the first querulous, captious, sensitive about English opinion; the English press is never timorous about French opinion, but arrogant and contemptuous.

They are testy and headstrong through an excess of will and bias; churlish as men sometimes please to be who do not forget a debt, who ask no favors, and who will do what they like with their own. With education and intercourse, these asperities wear off, and leave the good will pure. If anatomy is reformed according to national tendencies, I suppose, the spleen will hereafter be found in the Englishman, not found in the American, and differencing the one from the other. I anticipate another anatomical discovery, that this organ will be found to be cortical and caducous, that they are superficially morose, but at last tender-hearted, herein differing from Rome and the Latin nations. Nothing savage, nothing

mean, resides in the English heart. They are subject to panics of credulity and of rage, but the temper of the nation, however disturbed, settles itself soon and easily, as, in this temperate zone, the sky after whatever storms clears again, and serenity is its normal condition.

A saving stupidity masks and protects their perception as the curtain of the eagle's eye. Our swifter Americans, when they first deal with English, pronounce them stupid; but, later, do them justice as people who wear well, or hide their strength. To understand the power of performance that is in their finest wits, in the patient Newton, or in the versatile transcendent poets, or in the Dugdales, Gibbons, Hallams, Eldons, and Peels, one should see how English day-laborers hold out. High and low, they are of an unctuous texture. There is an adipocere in their constitution, as if they had oil also for their mental wheels, and could perform vast amounts of work without damaging themselves.

Even the scale of expense on which people live, and to which scholars and professional men conform, proves the tension of their muscle, when vast numbers are found who can each lift this enormous load. I might even add, their daily feasts argue a savage vigor of body.

No nation was ever so rich in able men; "gentlemen," as Charles I. said of Strafford, "whose abilities might make a prince rather afraid than ashamed in the greatest affairs of state;" men of such temper that, like Baron Vere, "had one seen him returning from a victory, he would by his silence have suspected that he had lost the day; and, had be beheld him in a retreat, he would have collected him a conqueror by the cheerfulness of his spirit."[1]

The following passage from the Heimskringla might almost stand as a portrait of the modern Englishman:—"Haldor was very stout and strong, and remarkably handsome in appearances. King Harold gave him this testimony, that he, among all his men, cared least about doubtful circumstances, whether they betokened danger or pleasure; for, whatever turned up, he was never in higher nor in lower spirits, never slept less nor more on account of them, nor ate nor drank but according to his custom. Haldor was not a man of many

[1] Fuller. Worthies of England.

words, but short in conversation, told his opinion bluntly, and was obstinate and hard: and this could not please the king, who had many clever people about him, zealous in his service. Haldor remained a short time with the king, and then came to Iceland, where he took up his abode in Hiardaholt, and dwelt in that farm to a very advanced age."[2]

The national temper, in the civil history, is not flashy or whiffling. The slow, deep English mass smoulders with fire, which at last sets all its borders in flame. The wrath of London is not French wrath, but has a long memory, and, in its hottest heat, a register and rule.

Half their strength they put not forth. They are capable of a sublime resolution, and if hereafter the war of races, often predicted, and making itself a war of opinions also (a question of despotism and liberty coming from Eastern Europe), should menace the English civilization, these sea-kings may take once again to their floating castles, and find a new home and a second millennium of power in their colonies.

The stability of England is the security of the modern world. If the English race were as mutable as the French, what reliance? But the English stand for liberty. The conservative, money-loving, lord-loving English are yet liberty-loving; and so freedom is safe: for they have more personal force than any other people. The nation always resist the immoral action of their government. They think humanely on the affairs of France, of Turkey, of Poland, of Hungary, of Schleswig-Holstein, though overborne by the statecraft of the rulers at last.

Does the early history of each tribe show the permanent bias, which, though not less potent, is masked, as the tribe spreads its activity into colonies, commerce, codes, arts, letters? The early history shows it, as the musician plays the air which he proceeds to conceal in a tempest of variations. In Alfred, in the Northmen, one may read the genius of the English society, namely, that private life is the place of honor. Glory, a career, and ambition, words familiar to the longitude of Paris, are seldom heard in English speech. Nelson wrote from their hearts his homely telegraph, "England expects every man to do his duty."

[2] Heimskringla, Laing's translation, vol. iii., p. 37.

For actual service, for the dignity of a profession, or to appease diseased or inflamed talent, the army and navy may be entered (the worst boys doing well in the navy); and the civil service, in departments where serious official work is done; and they hold in esteem the barrister engaged in the severer studies of the law. But the calm, sound, and most British Briton shrinks from public life, as charlatanism, and respects an economy founded on agriculture, coal-mines, manufactures, or trade, which secures an independence through the creation of real values.

They wish neither to command nor obey, but to be kings in their own houses. They are intellectual and deeply enjoy literature; they like well to have the world served up to them in books, maps, models, and every mode of exact information, and, though not creators in art, they value its refinement. They are ready for leisure, can direct and fill their own day, nor need so much as others the constraint of a necessity. But the history of the nation discloses, at every turn, this original predilection for private independence, and, however this inclination may have been disturbed by the bribes with which their vast colonial power has warped men out of orbit, the inclination endures, and forms and reforms the laws, letters, manners, and occupations. They choose that welfare which is compatible with the commonwealth, knowing that such alone is stable; as wise merchants prefer investments in the three per cents.

CHAPTER IX

COCKAYNE

The English are a nation of humorists. Individual right is pushed to the uttermost bound compatible with public order. Property is so perfect, that it seems the craft of that race, and not to exist elsewhere. The king cannot step on an acre which the peasant refuses to sell. A testator endows a dog or a rookery, and Europe cannot interfere with his absurdity. Every individual has his particular way of living, which he pushes to folly, and the decided sympathy of

his compatriots is engaged to back up Mr. Crump's whim by statutes, and chancellors, and horse-guards. There is no freak so ridiculous but some Englishman has attempted to immortalize by money and law. British citizenship is as omnipotent as Roman was. Mr. Cockayne is very sensible of this. The pursy man means by freedom the right to do as he pleases, and does wrong in order to feel his freedom, and makes a conscience of persisting in it.

He is intensely patriotic, for his country is so small. His confidence in the power and performance of his nation makes him provokingly incurious about other nations. He dislikes foreigners. Swedenborg, who lived much in England, notes "the similitude of minds among the English, in consequence of which they contract familiarity with friends who are of that nation, and seldom with others: and they regard foreigners, as one looking through a telescope from the top of a palace regards those who dwell or wander about out of the city." A much older traveller, the Venetian who wrote the "Relation of England,"[1] in 1500, says:—"The English are great lovers of themselves, and of everything belonging to them. They think that there are no other men than themselves, and no other world but England; and, whenever they see a handsome foreigner, they say that he looks like an Englishman, and it is a great pity he should not be an Englishman; and whenever they partake of any delicacy with a foreigner, they ask him whether such a thing is made in his country." When he adds epithets of praise, his climax is "so English"; and when he wishes to pay you the highest compliment, he says, I should not know you from an Englishman. France is, by its natural contrast, a kind of blackboard on which English character draws its own traits in chalk. This arrogance habitually exhibits itself in allusions to the French. I suppose that all men of English blood in America, Europe, or Asia, have a secret feeling of joy that they are not French natives. Mr. Coleridge is said to have given public thanks to God, at the close of a lecture, that he had defended him from being able to utter a single sentence in the French language. I have found that Englishmen have such a good opinion of England, that the ordinary

[1] Printed by the Camden Society.

phrases, in all good society, of postponing or disparaging one's own things in talking with a stranger are seriously mistaken by them for an insuppressible homage to the merits of their nation; and the New Yorker or Pennsylvanian who modestly laments the disadvantage of a new country, log huts, and savages, is surprised by the instant and unfeigned commiseration of the whole company, who plainly account all the world out of England a heap of rubbish.

The same insular limitation pinches his foreign politics. He sticks to his traditions and usages, and, so help him God! he will force his island by-laws down the throat of great countries, like India, China, Canada, Australia, and not only so, but impose Wapping on the Congress of Vienna, and trample down all nationalities with his taxed boots. Lord Chatham goes for liberty, and no taxation without representation;—for that is British law; but not a hobnail shall they dare make in America, but buy their nails in England, —for that also is British law; and the fact that British commerce was to be re-created by the independence of America took them all by surprise.

In short, I am afraid that English nature is so rank and aggressive as to be a little incompatible with every other. The world is not wide enough for two.

But, beyond this nationality, it must be admitted, the island offers a daily worship to the old Norse god Brage, celebrated among our Scandinavian forefathers, for his eloquence and majestic air. The English have a steady courage, that fits them for great attempts and endurance: they have also a petty courage, through which every man delights in showing himself for what he is, and in doing what he can; so that, in all companies, each of them has too good an opinion of himself to imitate anybody. He hides no defect of his form, features, dress, connection, or birthplace, for he thinks every circumstance belonging to him comes recommended to you. If one of them have a bald, or a red, or a green head, or bow legs, or a scar, or mark, or a paunch, or a squeaking or a raven voice, he has persuaded himself that there is something modish and becoming in it, and that it sits well on him.

But nature makes nothing in vain, and this little superfluity of self-regard in the English brain is one of the secrets

of their power and history. For, it sets every man on being and doing what he really is and can. It takes away a dodging, skulking, secondary air, and encourages a frank and manly bearing, so that each man makes the most of himself, and loses no opportunity for want of pushing. A man's personal defects will commonly have with the rest of the world precisely that importance which they have to himself. If he makes light of them, so will other men. We all find in these a convenient metre of character, since a little man would be ruined by the vexation. I remember a shrewd politician, in one of our western cities, told me, "that he had known several successful statesmen made by their foible." And another, an ex-governor of Illinois, said to me, "If a man knew anything, he would sit in a corner and be modest; but he is such an ignorant peacock, that he goes bustling up and down, and hits on extraordinary discoveries."

There is also this benefit in brag, that the speaker is unconsciously expressing his own ideal. Humor him by all means, draw it all out, and hold him to it. Their culture generally enables the travelled English to avoid any ridiculous extremes of this self-pleasing, and to give it an agreeable air. Then the natural disposition is fostered by the respect which they find entertained in the world for English ability. It was said of Louis XIV., that his gait and air were becoming enough in so great a monarch, yet would have been ridiculous in another man; so the prestige of the English name warrants a certain confident bearing, which a Frenchman or Belgian could not carry. At all events, they feel themselves at liberty to assume the most extraordinary tone on the subject of English merits.

An English lady on the Rhine, hearing a German speaking of her party as foreigners, exclaimed, "No, we are not foreigners; we are English; it is you that are foreigners." They tell you daily, in London, the story of the Frenchman and Englishman who quarrelled. Both were unwilling to fight, but their companions put them up to it; at last, it was agreed that they should fight alone, in the dark, and with pistols: the candles were put out, and the Englishman, to make sure not to hit anybody, fired up the chimney, and brought down the Frenchman. They have no curiosity about

foreigners, and answer any information you may volunteer with "Oh, oh!" until the informant makes up his mind that they shall die in their ignorance for any help he will offer. There are really no limits to this conceit, though brighter men among them make painful efforts to be candid.

The habit of brag runs through all classes, from the Times newspaper through politicians and poets, through Wordsworth, Carlyle, Mill, and Sydney Smith, down to the boys of Eton. In the gravest treatise on political economy, in a philosophical essay, in books of science, one is surprised by the most innocent exhibition of unflinching nationality. In a tract on Corn, a most amiable and accomplished gentleman writes thus:—"Though Britain, according to Bishop Berkeley's idea, were surrounded by a wall of brass ten thousand cubits in height, still she would as far excel the rest of the globe in riches, as she now does, both in this secondary quality, and in the more important ones of freedom, virtue, and science."[2]

The English dislike the American structure of society, whilst yet trade, mills, public education, and chartism are doing what they can to create in England the same social condition. America is the paradise of the economists: is the favorable exception invariably quoted to the rules of ruin; but when he speaks directly of the Americans, the islander forgets his philosophy, and remembers his disparaging anecdotes.

But this childish patriotism costs something, like all narrowness. The English sway of their colonies has no root of kindness. They govern by their arts and ability; they are more just than kind; and, whenever an abatement of their power is felt, they have not conciliated the affection on which to rely.

Coarse local distinctions, as those of nation, province, or town, are useful in the absence of real ones; but we must not insist on these accidental lines. Individual traits are always triumphing over national ones. There is no fence in metaphysics discriminating Greek, or English, or Spanish science. Æsop, and Montaigne, Cervantes, and Saadi are men of the world; and to wave our own flag at

[2] William Spence.

the dinner-table or in the University, is to carry the boisterous dulness of a fire-club into a polite circle. Nature and destiny are always on the watch for our follies. Nature trips us up when we strut; and there are curious examples in history on this very point of national pride.

George of Cappadocia, born at Epiphania in Cilicia, was a low parasite, who got a lucrative contract to supply the army with bacon. A rogue and informer, he got rich, and was forced to run from justice. He saved his money, embraced Arianism, collected a library, and got promoted by a faction to the episcopal throne of Alexandria. When Julian came, A.D. 361, George was dragged to prison; the prison was burst open by the mob, and George was lynched, as he deserved. And this precious knave became, in good time, Saint George of England, patron of chivalry, emblem of victory and civility, and the pride of the best blood of the modern world.

Strange, that the solid truth-speaking Briton should derive from an impostor. Strange, that the New World should have no better luck,—that broad America must wear the name of a thief. Amerigo Vespucci, the pickle-dealer at Seville, who went out, in 1499, a subaltern with Hojeda, and whose highest naval rank was boatswain's mate in an expedition that never sailed, managed in this lying world to supplant Columbus, and baptize half the earth with his own dishonest name. Thus nobody can throw stones. We are equally badly off in our founders; and the false pickle-dealer is an offset to the false bacon-seller.

CHAPTER X

WEALTH

There is no country in which so absolute a homage is paid to wealth. In America, there is a touch of shame when a man exhibits the evidences of large property, as if, after all, it needed apology. But the Englishman has pure pride in his wealth, and esteems it a final certificate. A coarse logic rules throughout all English souls;—if you have merit,

can you not show it by your good clothes, and coach and horses? How can a man be a gentleman without a pipe of wine?

Haydon says, "There is a fierce resolution to make every man live according to the means he possesses." There is a mixture of religion in it. They are under the Jewish law, and read with sonorous emphasis that their days shall be long in the land, they shall have sons and daughters, flocks and herds, wine and oil. In exact proportion, is the reproach of poverty. They do not wish to be represented except by opulent men. An Englishman who has lost his fortune, is said to have died of a broken heart. The last term of insult is, "a beggar." Nelson said, "The want of fortune is a crime which I can never get over." Sydney Smith said, "Poverty is infamous in England." And one of their recent writers speaks, in reference to a private and scholastic life, of "the grave moral deterioration which follows an empty exchequer." You shall find this sentiment, if not so frankly put, yet deeply implied, in the novels and romances of the present century, and not only in these, but in biography, and in the votes of public assemblies, in the tone of the preaching, and in the table-talk.

I was lately turning over Wood's *Athenæ Oxonienses*, and looking naturally for another standard in a chronicle of the scholars of Oxford for two hundred years. But I found the two disgraces in that, as in most English books, are, first, disloyalty to Church and State, and, second, to be born poor, or to come to poverty. A natural fruit of England is the brutal political economy. Malthus finds no cover laid at nature's table for the laborer's son. In 1809, the majority in Parliament expressed itself by the language of Mr. Fuller in the House of Commons, "If you do not like the country, damn you, you can leave it." When Sir S. Romilly proposed his bill forbidding parish officers to bind children apprentices at a greater distance than forty miles from their home, Peel opposed, and Mr. Wortley said, "Though in the higher ranks, to cultivate family affections was a good thing, 'twas not so among the lower orders. Better take them away from those who might deprave them. And it was highly injurious to trade to stop binding

to manufactures, as it must raise the price of labor, and of manufactured goods."

The respect for truth of facts in England is equalled only by the respect for wealth. It is at once the pride of art of the Saxon, as he is a wealth-maker, and his passion for independence. The Englishman believes that every man must take care of himself, and has himself to thank, if he do not mend his condition. To pay their debts is their national point of honor. From the Exchequer and the East India House to the huckster's shop, everything prospers, because it is solvent. The British armies are solvent, and pay for what they take. The British Empire is solvent; for, in spite of the huge national debt, the valuation mounts. During the war from 1789 to 1815, whilst they complained that they were taxed within an inch of their lives, and, by dint of enormous taxes, were subsidizing all the continent against France, the English were growing rich every year faster than any people ever grew before. It is their maxim, that the weight of taxes must be calculated not by what is taken, but by what is left. Solvency is in the ideas and mechanism of an Englishman. The Crystal Palace is not considered honest until it pays;—no matter how much convenience, beauty, or eclat, it must be self-supporting. They are contented with slower steamers, as long as they know the swifter boats lose money. They proceed logically by the double method of labor and thrift. Every household exhibits an exact economy, and nothing of that uncalculated headlong expenditure which families use in America. If they cannot pay, they do not buy; for they have no presumption of better fortunes next year, as our people have; and they say without shame, I cannot afford it. Gentlemen do not hesitate to ride in the second-class cars, or in the second cabin. An economist, or a man who can proportion his means and his ambition, or bring the year round with expenditure which expresses his character, without embarrassing one day of his future, is already a master of life, and a freeman. Lord Burleigh writes to his son, "that one ought never to devote more than two-thirds of his income to the ordinary expenses of life, since the extraordinary will be certain to absorb the other third."

The ambition to create value evokes every kind of ability government becomes a manufacturing corporation, and every house a mill. The headlong bias to utility will let no talent lie in a napkin,—if possible, will teach spiders to weave silk stockings. An Englishman, while he eats and drinks no more, or not much more, than another man, labors three times as many hours in the course of a year as any other European; or his life as a workman is three lives. He works fast. Everything in England is at a quick pace. They have reinforced their own productivity by the creation of that marvellous machinery which differences this age from any other age.

'Tis a curious chapter in modern history, the growth of the machine-shop. Six hundred years ago Roger Bacon explained the precession of the equinoxes, the consequent necessity of the reform of the calendar; measured the length of the year, invented gunpowder; and announced (as if looking from his lofty cell, over five centuries, into ours), "that machines can be constructed to drive ships more rapidly than a whole galley of rowers could do; nor would they need anything but a pilot to steer them. Carriages also might be constructed to move with an incredible speed, without the aid of any animal. Finally, it would not be impossible to make machines which, by means of a suit of wings, should fly in the air in the manner of birds." But the secret slept with Bacon. The six hundred years have not yet fulfilled his words. Two centuries ago the sawing of timber was done by hand; the carriage wheels ran on wooden axles; the land was tilled by wooden ploughs. And it was to little purpose that they had pit-coal, or that looms were improved, unless Watt and Stephenson had taught them to work force-pumps and power-looms by steam. The great strides were all taken within the last hundred years. The Life of Sir Robert Peel, who died the other day, the model Englishman, very properly has for a frontispiece a drawing of the spinning-jenny, which wove the web of his fortunes. Hargreaves invented the spinning-jenny, and died in a workhouse. Arkwright improved the invention; and the machine dispensed with the work of ninety-nine men: that is, one spinner could do as much work as one hundred

had done before. The loom was improved further. But the men would sometimes strike for wages, and combine against the masters, and, about 1829-30, much fear was felt, lest the trade would be drawn away by these interruptions, and the emigration of the spinners to Belgium and the United States. Iron and steel are very obedient. Whether it were not possible to make a spinner that would not rebel, nor mutter, nor scowl, nor strike for wages, nor emigrate? At the solicitation of the masters, after a mob and riot at Staley Bridge, Mr. Roberts, of Manchester, undertook to create this peaceful fellow, instead of the quarrelsome fellow God had made. After a few trials he succeeded, and in 1830 procured a patent for his self-acting mule; a creation the delight of mill-owners, and "destined," they said, "to restore order among the industrious classes;" a machine requiring only a child's hand to piece the broken yarns. As Arkwright had destroyed domestic spinning, so Roberts destroyed the factory spinner. The power of machinery in Great Britain, in mills, has been computed to be equal to 600,000,000 men, one man being able by the aid of steam to do the work which required two hundred and fifty men to accomplish fifty years ago. The production has been commensurate. England already had this laborious race, rich soil, water, wood, coal, iron, and favorable climate. Eight hundred years ago commerce had made it rich, and it was recorded, "England is the richest of all the northern nations." The Norman historians recite that, "in 1067, William carried with him into Normandy, from England, more gold and silver than had ever before been seen in Gaul." But when to this labor and trade and these native resources was added this goblin of steam, with his myriad arms, never tired, working night and day everlastingly, the amassing of property has run out of all figures. It makes the motor of the last ninety years. The steampipe has added to her population and wealth the equivalent of four or five Englands. Forty thousand ships are entered in Lloyd's lists. The yield of wheat has gone on from 2,000,000 quarters in the time of the Stuarts, to 13,000,000 in 1854. A thousand million of pounds sterling are said to compose the floating money of commerce. In 1848 Lord John Russell stated

that the people of this country had laid out £300,000,000 of capital in railways in the last four years. But a better measure than these sounding figures is the estimate that there is wealth enough in England to support the entire population in idleness for one year.

The wise, versatile, all-giving machinery makes chisels, roads, locomotives, telegraphs. Whitworth divides a bar to a millionth of an inch. Steam twines huge cannon into wreaths, as easily as it braids straw, and vies with the volcanic forces which twisted the strata. It can clothe shingle mountains with ship-oaks, make sword-blades that will cut gun-barrels in two. In Egypt, it can plant forests, and bring rain after three thousand years. Already it is ruddering the balloon, and the next war will be fought in the air. But another machine more potent in England than steam, is the Bank. It votes an issue of bills, population is stimulated, and cities rise; it refuses loans, and emigration empties the country; trade sinks; revolutions break out; kings are dethroned. By these new agents our social system is moulded. By dint of steam and of money, war and commerce are changed. Nations have lost their old omnipotence: the patriotic tie does not hold. Nations are getting obsolete, we go and live where we will. Steam has enabled men to choose what law they will live under. Money makes place for them. The telegraph is a limp-band that will hold the Fenris-wolf of war. For now that a telegraph line runs through France and Europe, from London, every message it transmits makes stronger by one thread the band which war will have to cut.

The introduction of these elements gives new resources to existing proprietors. A sporting duke may fancy that the state depends on the House of Lords, but the engineer sees that every stroke of the steam-piston gives value to the duke's land, fills it with tenants; doubles, quadruples, centuples the duke's capital, and creates new measures and new necessities for the culture of his children. Of course, it draws the nobility into the competition as stockholders in the mine, the canal, the railway, in the application of steam to agriculture, and sometimes into trade. But it also introduces large classes into the same competition; the old energy

of the Norse race arms itself with these magnificent powers; new men prove an overmatch for the land-owner, and the mill buys out the castle. Scandinavian Thor, who once forged his bolts in icy Hecla and built galleys by lonely fiords, in England has advanced with the times, has shorn his beard, enters Parliament, sits down at a desk in the India House, and lends Miollnir to Birmingham for a steam-hammer.

The creation of wealth in England in the last ninety years is a main fact in modern history. The wealth of London determines prices all over the globe. All things precious, or useful, or amusing, or intoxicating, are sucked into this commerce and floated to London. Some English private fortunes reach, and some exceed, a million of dollars a year. A hundred thousand palaces adorn the island. All that can feed the senses and passions, all that can succor the talent, or arm the hands, of the intelligent middle class, who never spare in what they buy for their own consumption; all that can aid science, gratify taste, or soothe comfort, is in open market. Whatever is excellent and beautiful in civil, rural, or ecclesiastic architecture; in fountain, garden, or grounds; the English noble crosses sea and land to see and to copy at home. The taste and science of thirty peaceful generations; the gardens which Evelyn planted; the temples and pleasure-houses which Inigo Jones and Christopher Wren built; the wood that Gibbons carved; the taste of foreign and domestic artists, Shenstone, Pope, Brown, Loudon, Paxton, are in the vast auction, and the hereditary principle heaps on the owner of to-day the benefit of ages of owners. The present possessors are to the full as absolute as any of their fathers, in choosing and procuring what they like. This comfort and splendor, the breadth of lake and mountain, tillage, pasture, and park, sumptuous castle and modern villa, —all consist with perfect order. They have no revolutions; no horse-guards dictating to the crown; no Parisian *poissardes* and barricades; no mob: but drowsy habitude, daily dress-dinners, wine, and ale, and beer, and gin, and sleep.

With this power of creation, and this passion for independence, property has reached an ideal perfection. It is felt and treated as the national life-blood. The laws are

framed to give property the securest possible basis, and the provisions to lock and transmit it have exercised the cunningest heads in a profession which never admits a fool. The rights of property nothing but felony and treason can override. The house is a castle which the king cannot enter. The Bank is a strong box to which the king has no key. Whatever surly sweetness possession can give, is tested in England to the dregs. Vested rights are awful things, and absolute possession gives the smallest freeholder identity of interest with the duke. High stone fences and padlocked garden-gates announce the absolute will of the owner to be alone. Every whim of exaggerated egotism is put into stone and iron, into silver and gold, with costly deliberation and detail.

An Englishman hears that the Queen Dowager wishes to establish some claim to put her park paling a rod forward into his grounds, so as to get a coachway, and save her a mile to the avenue. Instantly he transforms his paling into stone-masonry, solid as the walls of Cuma, and all Europe cannot prevail on him to sell or compound for an inch of the land. They delight in a freak as the proof of their sovereign freedom. Sir Edward Boynton, at Spic Park, at Cadenham, on a precipice of incomparable prospect, built a house like a long barn, which had not a window on the prospect side. Strawberry Hill of Horace Walpole, Fonthill Abbey of Mr. Beckford, were freaks; and Newstead Abbey became one in the hands of Lord Byron.

But the proudest result of this creation has been the great and refined forces it has put at the disposal of the private citizen. In the social world, an Englishman to-day has the best lot. He is a king in a plain coat. He goes with the most powerful protection, keeps the best company, is armed by the best education, is seconded by wealth; and his English name and accidents are like a flourish of trumpets announcing him. This, with his quiet style of manners, gives him the power of a sovereign, without the inconveniences which belong to that rank. I must prefer the condition of an English gentleman of the better class, to that of any potentate in Europe,—whether for travel, or for opportunity of society, or for access to means of science or study, or

for mere comfort and easy healthy relation to people at home.

Such as we have seen is the wealth of England, a mighty mass, and made good in whatever details we care to explore. The cause and spring of it is the wealth of temperament in the people. The wonder of Britain is this plenteous nature. Her worthies are ever surrounded by as good men as themselves; each is a captain a hundred strong, and that wealth of men is represented again in the faculty of each individual, —that he has waste strength, power to spare. The English are so rich, and seem to have established a tap-root in the bowels of the planet, because they are constitutionally fertile and creative.

But a man must keep an eye on his servants, if he would not have them rule him. Man is a shrewd inventor, and is ever taking the hint of a new machine from his own structure, adapting some secret of his own anatomy in iron, wood, and leather, to some required function in the work of the world. But it is found that the machine unmans the user. What he gains in making cloth, he loses in general power. There should be temperance in making cloth, as well as in eating. A man should not be a silk-worm, nor a nation a tent of caterpillars. The robust rural Saxon degenerates in the mills to the Leicester stockinger, to the imbecile Manchester spinner,—far on the way to be spiders and needles. The incessant repetition of the same hand-work dwarfs the man, robs him of his strength, wit, and versatility, to make a pin-polisher, a buckle-maker, or any other specialty; and presently, in a change of industry, whole towns are sacrificed like ant-hills, when the fashion of shoe-strings supersedes buckles, when cotton takes the place of linen, or railways of turnpikes, or when commons are inclosed by landlords. Then society is admonished of the mischief of the division of labor, and that the best political economy is care and culture of men; for, in these crises, all are ruined except such as are proper individuals, capable of thought, and of new choice and the application of their talent to new labor. Then again come in new calamities. England is aghast at the disclosure of her fraud in the adulteration of food, of drugs, and of almost every fabric in her mills and shops;

finding that milk will not nourish, nor sugar sweeten, nor bread satisfy, nor pepper bite the tongue, nor glue stick. In true England all is false and forged. This too is the reaction of machinery, but of the larger machinery of commerce. 'Tis not, I suppose, want of probity, so much as the tyranny of trade, which necessitates a perpetual competition of underselling, and that again a perpetual deterioration of the fabric.

The machinery has proved, like the balloon, unmanageable, and flies away with the aeronaut. Steam, from the first, hissed and screamed to warn him; it was dreadful with its explosion, and crushed the engineer. The machinist has wrought and watched, engineers and firemen without number have been sacrificed in learning to tame and guide the monster. But harder still it has proved to resist and rule the dragon Money, with his paper wings. Chancellors and Boards of Trade, Pitt, Peel, and Robinson, and their Parliaments, and their whole generation, adopted false principles, and went to their graves in the belief that they were enriching the country which they were impoverishing. They congratulated each other on ruinous expedients. It is rare to find a merchant who knows why a crisis occurs in trade, why prices rise or fall, or who knows the mischief of paper money. In the culmination of national prosperity, in the annexation of countries; building of ships, depots, towns; in the influx of tons of gold and silver; amid the chuckle of chancellors and financiers, it was found that bread rose to famine prices, that the yeoman was forced to sell his cow and pig, his tools, and his acre of land; and the dreadful barometer of the poor-rates was touching the point of ruin. The poor-rate was sucking in the solvent classes, and forcing an exodus of farmers and mechanics. What befalls from the violence of financial crisis, befalls daily in the violence of artificial legislation.

Such a wealth has England earned, ever new, bounteous, and augmenting. But the question recurs, does she take the step beyond, namely, to the wise use, in view of the supreme wealth of nations? We estimate the wisdom of nations by seeing what they did with their surplus capital. And, in view of these injuries, some compensation has been attempted

in England. A part of the money earned returns to the brain to buy schools, libraries, bishops, astronomers, chemists, and artists with; and a part to repair the wrongs of this intemperate weaving, by hospitals, savings-banks, Mechanics' Institutes, public grounds, and other charities and amenities. But the antidotes are frightfully inadequate, and the evil requires a deeper cure, which time and a simpler social organization must supply. At present, she does not rule her wealth. She is simply a good England, but no divinity, or wise and instructed soul. She too is in the stream of fate, one victim more in a common catastrophe.

But being in the fault, she has the misfortune of greatness to be held as the chief offender. England must be held responsible for the despotism of expense. Her prosperity, the splendor which so much manhood and talent and perseverance has thrown upon vulgar aims, is the very argument of materialism. Her success strengthens the hands of base wealth. Who can propose to youth poverty and wisdom, when mean gain has arrived at the conquest of letters and arts; when English success has grown out of the very renunciation of principles, and the dedication to outsides? A civility of trifles, of money and expense, an erudition of sensation takes place, and the putting as many impediments as we can, between the man and his objects. Hardly the bravest among them have the manliness to resist it successfully. Hence, it has come that not the aims of a manly life, but the means of meeting a certain ponderous expense, is that which is to be considered by a youth in England, emerging from his minority. A large family is reckoned a misfortune. And it is a consolation in the death of the young, that a source of expense is closed.

CHAPTER XI

ARISTOCRACY

The feudal character of the English state, now that it is getting obsolete, glares a little, in contrast with the democratic tendencies. The inequality of power and property shocks

republican nerves. Palaces, halls, villas, walled parks, all over England, rival the splendor of royal seats. Many of the halls, like Haddon, or Kedleston, are beautiful desolations. The proprietor never saw them, or never lived in them. Primogeniture built these sumptuous piles, and, I suppose, it is the sentiment of every traveller, as it was mine, 'Twas well to come ere these were gone. Primogeniture is a cardinal rule of English property and institutions. Laws, customs, manners, the very persons and faces, affirm it.

The frame of society is aristocratic, the taste of the people is loyal. The estates, names, and manners of the nobles flatter the fancy of the people, and conciliate the necessary support. In spite of broken faith, stolen charters, and the devastation of society by the profligacy of the court, we take sides as we read for the loyal England and King Charles's "return to his right" with his Cavaliers,—knowing what a heartless trifler he is, and what a crew of God-forsaken robbers they are. The people of England knew as much. But the fair idea of a settled government connecting itself with heraldic names, with the written and oral history of Europe, and, at last, with the Hebrew religion, and the oldest traditions of the world, was too pleasing a vision to be shattered by a few offensive realities, and the politics of shoemakers and costermongers. The hopes of the commoners take the same direction with the interest of the patricians. Every man who becomes rich buys land, and does what he can to fortify the nobility, into which he hopes to rise. The Anglican clergy are identified with the aristocracy. Time and law have made the joining and moulding perfect in every part. The Cathedrals, the Universities, the national music, the popular romances, conspire to uphold the heraldry, which the current politics of the day are sapping. The taste of the people is conservative. They are proud of the castles, and of the language and symbol of chivalry. Even the word lord is the luckiest style that is used in any language to designate a patrician. The superior education and manners of the nobles recommend them to the country.

The Norwegian pirate got what he could, and held it for his eldest son. The Norman noble, who was the Norwegian pirate baptized, did likewise. There was this advantage of

western over oriental nobility, that this was recruited from below. English history is aristocracy with the doors open. Who has courage and faculty, let him come in. Of course, the terms of admission to this club are hard and high. The selfishness of the nobles comes in aid of the interest of the nation to require signal merit. Piracy and war gave place to trade, politics, and letters; the war-lord to the law-lord; the law-lord to the merchant and the mill-owner; but the privilege was kept, whilst the means of obtaining it were changed.

The foundations of these families lie deep in Norwegian exploits by sea, and Saxon sturdiness on land. All nobility in its beginnings was somebody's natural superiority. The things these English have done were not done without peril of life, nor without wisdom and conduct; and the first hands, it may be presumed, were often challenged to show their right to their honors, or yield them to better men. "He that will be a head, let him be a bridge," said the Welsh chief Benegridran, when he carried all his men over the river on his back. "He shall have the book," said the mother of Alfred, "who can read it;" and Alfred won it by that title: and I make no doubt that feudal tenure was no sinecure, but baron, knight, and tenant often had their memories refreshed, in regard to the service by which they held their lands. The De Veres, Bohuns, Mowbrays, and Plantagenets were not addicted to contemplation. The Middle Age adorned itself with proofs of manhood and devotion. Of Richard Beauchamp, Earl of Warwick, the Emperor told Henry V. that no Christian king had such another knight for wisdom, nurture, and manhood, and caused him to be named, "Father of curtesie." "Our success in France," says the historian, "lived and died with him."[1]

The war-lord earned his honors, and no donation of land was large, as long as it brought the duty of protecting it, hour by hour, against a terrible enemy. In France and in England, the nobles were, down to a late day, born and bred to war: and the duel, which in peace still held them to the risks of war, diminished the envy that, in trading and studious nations, would else have pried into their title.

[1] Fuller's Worthies, II., p. 472.

They were looked on as men who played high for a great stake.

Great estates are not sinecures, if they are to be kept great. A creative economy is the fuel of magnificence. In the same line of Warwick, the successor next but one to Beauchamp, was the stout earl of Henry VI. and Edward IV. Few esteemed themselves in the mode, whose heads were not adorned with the black ragged staff, his badge. At his house in London, six oxen were daily eaten at a breakfast; and every tavern was full of his meat; and who had any acquaintance in his family, should have as much boiled and roast as he could carry on a long dagger.

The new age brings new qualities into request, the virtues of pirates gave way to those of planters, merchants, senators, and scholars. Comity, social talent, and fine manners, no doubt, have had their part also. I have met somewhere with a historiette, which, whether more or less true in its particulars, carries a general truth. "How came the Duke of Bedford by his great landed estates? His ancestor having travelled on the continent, a lively, pleasant man, became the companion of a foreign prince wrecked on the Dorsetshire coast, where Mr. Russell lived. The prince recommended him to Henry VIII., who, liking his company, gave him a large share of the plundered church lands."

The pretence is that the noble is of unbroken descent from the Norman, and has never worked for eight hundred years. But the fact is otherwise. Where is Bohun? where is De Vere? The lawyer, the farmer, the silkmercer lies *perdu* under the coronet, and winks to the antiquary to say nothing; especially skilful lawyers, nobody's sons, who did some piece of work at a nice moment for government, and were rewarded with ermine.

The national tastes of the English do not lead them to the life of the courtier, but to secure the comfort and independence of their homes. The aristocracy are marked by their predilection for country-life. They are called the county-families. They have often no residence in London, and only go thither a short time, during the season, to see the opera; but they concentrate the love and labor of many generations on the building, planting, and decoration of their homesteads.

Some of them are too old and too proud to wear titles, or, as Sheridan said to Coke, "disdain to hide their head in a coronet"; and some curious examples are cited to show the stability of English families. Their proverb is that, fifty miles from London, a family will last a hundred years; at a hundred miles, two hundred years; and so on; but I doubt that steam, the enemy of time, as well as of space, will disturb these ancient rules. Sir Henry Wotton says of the first Duke of Buckingham, "He was born at Brookeby in Leicestershire, where his ancestors had chiefly continued about the space of four hundred years, rather without obscurity, than with any great lustre."[2] Wraxall says that, in 1781, Lord Surrey, afterwards Duke of Norfolk, told him that when the year 1783 should arrive, he meant to give a grand festival to all the descendants of the body of Jockey of Norfolk, to mark the day when the dukedom should have remained three hundred years in their house, since its creation by Richard III. Pepys tells us, in writing of an Earl Oxford, in 1666, that the honor had now remained in that name and blood six hundred years.

This long descent of families and this cleaving through ages to the same spot of ground captivates the imagination. It has too a connection with the names of the towns and districts of the country.

The names are excellent,—an atmosphere of legendary melody spread over the land. Older than all epics and histories, which clothe a nation, this under-shirt sits close to the body. What history too, and what stores of primitive and savage observation, it infolds! Cambridge is the bridge of the Cam; Sheffield the field of the river Sheaf; Leicester the *castra* or camp of the Lear or Leir (now Soar); Rochdale, of the Roch; Exeter or Excester, the *castra* of the Ex; Exmouth, Dartmouth, Sidmouth, Teignmouth, the mouths of the Ex, Dart, Sid, and Teign rivers. Waltham is strong town; Radcliffe is red cliff; and so on:—a sincerity and use in naming very striking to an American, whose country is whitewashed all over by unmeaning names, the cast-off clothes of the country from which its emigrants came; or, named at a pinch from a psalm-tune. But the English are

[2] Reliquiæ Wottonianæ, p. 208.

those "barbarians" of Jamblichus, who "are stable in their manners, and firmly continue to employ the same words, which also are dear to the gods."

'Tis an old sneer, that the Irish peerage drew their names from playbooks. The English lords do not call their lands after their own names, but call themselves after their lands, as if the man represented the country that bred him; and they rightly wear the token of the glebe that gave them birth; suggesting that the tie is not cut, but that there in London,—the crags of Argyle, the kail of Cornwall, the downs of Devon, the iron of Wales, the clays of Stafford, are neither forgetting nor forgotten, but know the man who was born by them, and who, like the long line of his fathers, has carried that crag, that shore, dale, fen, or woodland, in his blood and manners. It has, too, the advantage of suggesting responsibleness. A susceptible man could not wear a name which represented in a strict sense a city or a county of England, without hearing in it a challenge to duty and honor.

The predilection of the patricians for residence in the country, combined with the degree of liberty possessed by the peasant, makes the safety of the English hall. Mirabeau wrote prophetically from England, in 1784, "If revolution break out in France, I tremble for the aristocracy: their chateaux will be reduced to ashes, and their blood spilt in torrents. The English tenant would defend his lord to the last extremity." The English go to their estates for grandeur. The French live at court, and exile themselves to their estates for economy. As they do not mean to live with their tenants, they do not conciliate them, but wring from them the last sous. Evelyn writes from Blois, in 1644, "The wolves are here in such numbers, that they often come and take children out of the streets: yet will not the Duke, who is sovereign here, permit them to be destroyed."

In evidence of the wealth amassed by ancient families, the traveller is shown the palaces in Piccadilly, Burlington House, Devonshire House, Lansdowne House in Berkshire Square, and, lower down in the city, a few noble houses which still withstand in all their amplitude the encroachment of streets. The Duke of Bedford includes or included a

mile square in the heart of London, where the British Museum, once Montague House, now stands, and the land occupied by Woburn Square, Bedford Square, Russell Square. The Marquis of Westminster built within a few years the series of squares called Belgravia. Stafford House is the noblest palace in London. Northumberland House holds its place by Charing Cross. Chesterfield House remains in Audley Street. Sion House and Holland House are in the suburbs. But most of the historical houses are masked or lost in the modern uses to which trade or charity has converted them. A multitude of town palaces contain inestimable galleries of art.

In the country, the size of private estates is more impressive. From Barnard Castle I rode on the highway twenty-three miles from High Force, a fall of the Tees, towards Darlington, past Raby Castle, through the estate of the Duke of Cleveland. The Marquis of Breadalbane rides out of his house a hundred miles in a straight line to the sea, on his own property. The Duke of Sutherland owns the county of Sutherland, stretching across Scotland from sea to sea. The Duke of Devonshire, besides his other estates, owns 96,000 acres in the County of Derby. The Duke of Richmond has 40,000 acres at Goodwood, and 300,000 at Gordon Castle. The Duke of Norfolk's park in Sussex is fifteen miles in circuit. An agriculturist bought lately the island of Lewes, in Hebrides, containing 500,000 acres. The possessions of the Earl of Lonsdale gave him eight seats in Parliament. This is the Heptarchy again: and before the Reform of 1832, one hundred and fifty-four persons sent three hundred and seven members to Parliament. The borough-mongers governed England.

These large domains are growing larger. The great estates are absorbing the small freeholds. In 1786, the soil of England was owned by 250,000 corporations and proprietors; and, in 1822, by 32,000. These broad estates find room in this narrow island. All over England, scattered at short intervals among ship-yards, mills, mines, and forges, are the paradises of the nobles, where the livelong repose and refinement are heightened by the contrast with the roar of industry and necessity, out of which you have stepped aside.

I was surprised to observe the very small attendance usually in the House of Lords. Out of 573 peers, on ordinary days, only twenty or thirty. Where are they? I asked. "At home on their estates, devoured by *ennui*, or in the Alps, or up the Rhine, in the Harz Mountains, or in Egypt, or in India, on the Ghauts." But, with such interests at stake, how can these men afford to neglect them? "Oh," replied my friend, "why should they work for themselves, when every man in England works for them, and will suffer before they come to harm?" The hardest radical instantly uncovers, and changes his tone to a lord. It was remarked, on the 10th April, 1848 (the day of the Chartist demonstration), that the upper classes were, for the first time, actively interesting themselves in their own defence, and men of rank were sworn special constables, with the rest. "Besides, why need they sit out the debate? Has not the Duke of Wellington, at this moment, their proxies,—the proxies of fifty peers in his pocket, to vote for them, if there be an emergency?"

It is however true, that the existence of the House of Peers as a branch of the government entitles them to fill half the Cabinet; and their weight of property and station gives them a virtual nomination of the other half; whilst they have their share in the subordinate offices, as a school of training. This monopoly of political power has given them their intellectual and social eminence in Europe. A few law lords and a few political lords take the brunt of public business. In the army, the nobility fill a large part of the high commissions, and give to these a tone of expense and splendor, and also of exclusiveness. They have borne their full share of duty and danger in this service; and there are few noble families which have not paid in some of their members, the debt of life or limb, in the sacrifices of the Russian war. For the rest, the nobility have the lead in matters of state, and of expense; in questions of taste, in social usages, in convivial and domestic hospitalities. In general, all that is required of them is to sit securely, to preside at public meetings, to countenance charities, and to give the example of that decorum so dear to the British heart.

If one asks, in the critical spirit of the day, what service this class have rendered?—uses appear, or they would have

perished long ago. Some of these are easily enumerated, others more subtle make a part of unconscious history. Their institution is one step in the progress of society. For a race yields a nobility in some form, however we name the lords, as surely as it yields women.

The English nobles are high-spirited, active, educated men, born to wealth and power, who have run through every country, and kept in every country the best company, have seen every secret of art and nature, and, when men of any ability or ambition, have been consulted in the conduct of every important action. You cannot wield great agencies without lending yourself to them, and, when it happens that the spirit of the earl meets his rank and duties, we have the best examples of behavior. Power of any kind readily appears in the manners; and beneficent power, *le talent de bien faire*, gives a majesty which cannot be concealed or resisted.

These people seem to gain as much as they lose by their position. They survey society as from the top of St. Paul's, and, if they never hear plain truth from men, they see the best of everything, in every kind, and they see things so grouped and amassed as to infer easily the sum and genius, instead of tedious particularities. Their good behavior deserves all its fame, and they have that simplicity, and that air of repose, which are the finest ornament of greatness.

The upper classes have only birth, say the people here, and not thoughts. Yes, but they have manners, and 'tis wonderful how much talent runs into manners:—nowhere and never so much as in England. They have the sense of superiority, the absence of all the ambitious effort which disgusts in the aspiring classes, a pure tone of thought and feeling, and the power of command, among their other luxuries, the presence of the most accomplished men in their festive meetings.

Loyalty is in the English a sub-religion. They wear the laws as ornaments, and walk by their faith in their painted May-Fair, as if among the forms of gods. The economist of 1855 who asks, of what use are the lords? may learn of Franklin to ask, of what use is a baby? They have been a social church proper to inspire sentiments mutually honoring the lover and the loved. Politeness is the ritual of so-

ciety, as prayers are of the church; a school of manners, and a gentle blessing to the age in which it grew. 'Tis a romance adorning English life with a larger horizon; a midway heaven, fulfilling to their sense their fairy tales and poetry. This, just as far as the breeding of the nobleman really made him brave, handsome, accomplished, and great-hearted.

On general grounds, whatever tends to form manners, or to finish men, has a great value. Every one who has tasted the delight of friendship, will respect every social guard which our manners can establish, tending to secure from the intrusion of frivolous and distasteful people. The jealousy of every class to guard itself, is a testimony to the reality they have found in life. When a man once knows that he has done justice to himself, let him dismiss all terrors of aristocracy as superstitions, so far as he is concerned. He who keeps the door of a mine, whether of cobalt, or mercury, or nickel, or plumbago, securely knows that the world cannot do without him. Everybody who is real is open and ready for that which is also real.

Besides, these are they who make England that strong-box and museum it is; who gather and protect works of art, dragged from amidst burning cities and revolutionary countries, and brought hither out of all the world. I look with respect at houses six, seven, eight hundred, or, like Warwick Castle, nine hundred years old. I pardoned high park-fences, when I saw that, besides does and pheasants, these have preserved Arundel marbles, Townley galleries, Howard and Spenserian libraries, Warwick and Portland vases, Saxon manuscripts, monastic architectures, millennial trees, and breeds of cattle elsewhere extinct. In these manors, after the frenzy of war and destruction subsides a little, the antiquary finds the frailest Roman jar, or crumbling Egyptian mummy-case, without so much as a new layer of dust, keeping the series of history unbroken, and waiting for its interpreter, who is sure to arrive. These lords are the treasurers and librarians of mankind, engaged by their pride and wealth to this function.

Yet there were other works for British dukes to do. George Loudon, Quintinye, Evelyn, had taught them to make gardens. Arthur Young, Bakewell, and Mechi have made

them agricultural. Scotland was a camp until the day of Culloden. The Dukes of Athol, Sutherland, Buccleugh, and the Marquis of Breadalbane have introduced the rape-culture, the sheep-farm, wheat, drainage, the plantation of forests, the artificial replenishment of lakes and ponds with fish, the renting of game-preserves. Against the cry of the old tenantry, and the sympathetic cry of the English press, they have rooted out and planted anew, and now six millions of people live, and live better, on the same land that fed three millions.

The English barons, in every period, have been brave and great, after the estimate and opinion of their times. The grand old halls scattered up and down in England are dumb vouchers to the state and broad hospitality of their ancient lords. Shakespeare's portraits of good duke Humphrey, of Warwick, of Northumberland, of Talbot, were drawn in strict consonance with the traditions. A sketch of the Earl of Shrewsbury, from the pen of Queen Elizabeth's Archbishop Parker;[3] Lord Herbert of Cherbury's autobiography; the letters and essays of Sir Philip Sidney; the anecdotes preserved by the antiquaries Fuller and Collins; some glimpses at the interiors of noble houses, which we owe to Pepys and Evelyn; the details which Ben Jonson's masques (performed at Kenilworth, Althorpe, Belvoir, and other noble houses) record or suggest; down to Aubrey's passages of the life of Hobbes in the house of the Earl of Devon, are favorable pictures of a romantic style of manners. Penshurst still shines for us, and its Christmas revels, "where logs not burn, but men." At Wilton House the "Arcadia" was written, amidst conversations with Fulke Greville, Lord Brooke, a man of no vulgar mind, as his own poems declare him. I must hold Ludlow Castle an honest house, for which Milton's "Comus" was written, and the company nobly bred which performed it with knowledge and sympathy. In the roll of nobles are found poets, philosophers, chemists, astronomers, also men of solid virtues and of lofty sentiments; often they have been the friends and patrons of genius and learning and especially of the fine arts; and at this moment almost every great house has its sumptuous picture-gallery.

[3] Dibdin's Literary Reminiscences, vol. I, xii.

Of course, there is another side to this gorgeous show. Every victory was the defeat of a party only less worthy. Castles are proud things, but 'tis safest to be outside of them. War is a foul game, and yet war is not the worst part of aristocratic history. In later times, when the baron, educated only for war, with his brains paralyzed by his stomach, found himself idle at home, he grew fat and wanton, and a sorry brute. Grammont, Pepys, and Evelyn show the kennels to which the king and court went in quest of pleasure. Prostitutes taken from the theatres were made duchesses, their bastards dukes and earls. "The young men sat uppermost, the old serious lords were out of favor." The discourse that the king's companions had with him was "poor and frothy." No man who valued his head might do what these pot-companions familiarly did with the king. In logical sequence of these dignified revels, Pepys can tell the beggarly shifts to which the king was reduced, who could not find paper at his council table, and "no handkerchers" in his wardrobe, "and but three bands to his neck," and the linen-draper and the stationer were out of pocket, and refusing to trust him, and the baker will not bring bread any longer. Meantime the English Channel was swept and London threatened by the Dutch fleet, manned, too, by English sailors, who, having been cheated of their pay for years by the king, enlisted with the enemy.

The Selwyn correspondence, in the reign of George III., discloses a rottenness in the aristocracy which threatened to decompose the state. The sycophancy and sale of votes and honor for place and title; lewdness, gaming, smuggling, bribery, and cheating; the sneer at the childish indiscretion of quarrelling with ten thousand a year; the want of ideas; the splendor of the titles, and the apathy of the nation, are instructive, and make the reader pause and explore the firm bounds which confined these vices to a handful of rich men. In the reign of the Fourth George things do not seem to have mended, and the rotten debauchee let down from a window by an inclined plane into his coach to take the air, was a scandal to Europe which the ill fame of his queen and of his family did nothing to retrieve.

Under the present reign, the perfect decorum of the

Court is thought to have put a check on the gross vices of the aristocracy; yet gaming, racing, drinking, and mistresses bring them down, and the democrat can still gather scandals if he will. Dismal anecdotes abound, verifying the gossip of the last generation of dukes served by bailiffs, with all their plate in pawn; of great lords living by the showing of their houses; and of an old man wheeled in his chair from room to room, whilst his chambers are exhibited to the visitor for money; of ruined dukes and earls living in exile for debt. The historic names of the Buckinghams, Beauforts, Marlboroughs, and Hertfords have gained no new lustre, and now and then darker scandals break out, ominous as the new chapters added under the Orleans dynasty to the "*Causes Célèbres*" in France. Even peers who are men of worth and public spirit are overtaken and embarrassed by their vast expense. The respectable Duke of Devonshire, willing to be the Mæcenas and Lucullus of his island, is reported to have said that he cannot live at Chatsworth but one month in the year. Their many houses eat them up. They cannot sell them, because they are entailed. They will not let them for pride's sake, but keep them empty, aired, and the grounds mown and dressed, at a cost of four or five thousand pounds a year. The spending is for a great part in servants, in many houses exceeding a hundred.

Most of them are only chargeable with idleness, which, because it squanders such vast power of benefit, has the mischief of crime. "They might be little Providences on earth," said my friend, "and they are, for the most part, jockeys and fops." Campbell says, "Acquaintance with the nobility, I could never keep up. It requires a life of idleness, dressing, and attendance on their parties." I suppose, too, that a feeling of self-respect is driving cultivated men out of this society, as if the noble were slow to receive the lessons of the times, and had not learned to disguise his pride of place. A man of wit, who is also one of the celebrities of wealth and fashion, confessed to his friend that he could not enter their houses without being made to feel that they were great lords, and he a low plebeian. With the tribe of *artistes,* including the musical tribe, the patrician morgue keeps no terms, but excludes them. When Julia

Grisi and Mario sang at the houses of the Duke of Wellington and other grandees, a cord was stretched between the singer and the company.

When every noble was a soldier, they were carefully bred to great personal prowess. The education of a soldier is a simpler affair than that of an earl in the nineteenth century. And this was very seriously pursued; they were expert in every species of equitation, to the most dangerous practices, and this down to the accession of William of Orange. But graver men appear to have trained their sons for civil affairs. Elizabeth extended her thought to the future; and Sir Philip Sidney in his letter to his brother, and Milton and Evelyn, gave plain and hearty counsel. Already, too, the English noble and squire were preparing for the career of the country-gentleman, and his peaceable expense. They went from city to city, learning receipts to make perfumes, sweet powders, pomanders, antidotes, gathering seeds, gems, coins, and divers curiosities, preparing for a private life thereafter, in which they should take pleasure in these recreations.

All advantages given to absolve the young patrician from intellectual labor are of course mistaken. "In the university, noblemen are exempted from the public exercises for the degree, &c., by which they attain a degree called *honorary*. At the same time, the fees they have to pay for matriculation, and on all other occasions, are much higher."[4] Fuller records "the observation of foreigners, that Englishmen, by making their children gentlemen, before they are men, cause they are so seldom wise men." This cockering justifies Dr. Johnson's bitter apology for primogeniture, "that it makes but one fool in a family."

The revolution in society has reached this class. The great powers of industrial art have no exclusion of name or blood. The tools of our time, namely, steam, ships, printing, money, and popular education, belong to those who can handle them: and their effect has been that advantages once confined to men of family are now open to the whole middle class. The road that grandeur levels for his coach, toil can travel in his cart.

This is more manifest every day, but I think it is true

[4] Huber. History of English Universities.

throughout English history. English history, wisely read, is the vindication of the brain of that people. Here, at last, were climate and condition friendly to the working faculty. Who now will work and dare, shall rule. This is the charter, or the chartism, which fogs, and seas, and rains proclaimed, —that intellect and personal force should make the law; that industry and administrative talent should administer; that work should wear the crown. I know that not this, but something else, is pretended. The fiction with which the noble and the bystander equally please themselves is that the former is of unbroken descent from the Norman, and so has never worked for eight hundred years. All the families are new, but the name is old, and they have made a covenant with their memories not to disturb it. But the analysis of the peerage and gentry shows the rapid decay and extinction of old families, the continual recruiting of these from new blood. The doors, though ostentatiously guarded, are really open, and hence the power of the bribe. All the barriers to rank only whet the thirst, and enhance the prize. "Now," said Nelson, when clearing for battle, "a peerage, or Westminster Abbey!" "I have no illusion left," said Sydney Smith, "but the Archbishop of Canterbury." "The lawyers," said Burke, "are only birds of passage in this House of Commons," and then added, with a new figure, "they have their best bower anchor in the House of Lords."

Another stride that has been taken appears in the perishing of heraldry. Whilst the privileges of nobility are passing to the middle class, the badge is discredited, and the titles of lordship are getting musty and cumbersome. I wonder that sensible men have not been already impatient of them. They belong, with wigs, powder, and scarlet coats, to an earlier age, and may be advantageously consigned, with paint and tattoo, to the dignitaries of Australia and Polynesia.

A multitude of English, educated at the universities, bred into their society with manners, ability, and the gifts of fortune, are every day confronting the peers on a footing of equality, and outstripping them, as often, in the race of honor and influence. That cultivated class is large and ever enlarging. It is computed that, with titles and without, there are seventy thousand of these people coming and going in Lon-

don, who make up what is called high society. They cannot shut their eyes to the fact that an untitled nobility possess all the power without the inconveniences that belong to rank, and the rich Englishman goes over the world at the present day, drawing more than all the advantages which the strongest of his kings could command.

CHAPTER XII

UNIVERSITIES

Of British universities, Cambridge has the most illustrious names on its list. At the present day, too, it has the advantage of Oxford, counting in its *alumni* a greater number of distinguished scholars. I regret that I had but a single day wherein to see King's College Chapel, the beautiful lawns and gardens of the colleges, and a few of its gownsmen.

But I availed myself of some repeated invitations to Oxford, where I had introductions to Dr. Daubeny, Professor of Botany, and to the Regius Professor of Divinity, as well as to a valued friend, a fellow of Oriel, and went thither on the last day of March, 1848. I was the guest of my friend in Oriel, was housed close upon that college, and I lived on college hospitalities.

My new friends showed me their cloisters, the Bodleian Library, the Randolph Gallery, Merton Hall, and the rest. I saw several faithful high-minded young men, some of them in the mood of making sacrifices for peace of mind,—a topic, of course, on which I had no counsel to offer. Their affectionate and gregarious ways reminded me at once of the habits of *our* Cambridge men, though I imputed to these English an advantage in their secure and polished manners. The halls are rich with oaken wainscoting and ceiling. The pictures of the founders hang from the walls; the tables glitter with plate. A youth came forward to the upper table, and pronounced the ancient form of grace before meals, which, I suppose, has been in use here for ages, *Benedictus benedicat; benedicitur, benedicatur.*

It is a curious proof of the English use and wont, or of

their good nature, that these young men are locked up every night at nine o'clock, and the porter at each hall is required to give the name of any belated student who is admitted after that hour. Still more descriptive is the fact that out of twelve hundred young men, comprising the most spirited of the aristocracy, a duel has never occurred.

Oxford is old, even in England, and conservative. Its foundations date from Alfred, and even from Arthur, if, as is alleged, the Pheryllt of the Druids had a seminary here. In the reign of Edward I., it is pretended, here were thirty thousand students; and nineteen most noble foundations were then established. Chaucer found it as firm as if it had always stood; and it is, in British story, rich with great names, the school of the island, and the link of England to the learned of Europe. Hither came Erasmus, with delight, in 1497. Albericus Gentilis, in 1580, was relieved and maintained by the university. Albert Alaskie, a noble Polonian, Prince of Sirad, who visited England to admire the wisdom of Queen Elizabeth, was entertained with stage-plays in the Refectory of Christ Church, in 1583. Isaac Casaubon, coming from Henri Quatre of France, by invitation of James I., was admitted to Christ's College, in July, 1613. I saw the Ashmolean Museum, whither Elias Ashmole, in 1682, sent twelve cart-loads of rarities. Here indeed was the Olympia of all Anthony Wood's and Aubrey's games and heroes, and every inch of ground has its lustre. For Wood's *Athenæ Oxonienses,* or calender of the writers of Oxford for two hundred years, is a lively record of English manners and merits, and as much a national monument as Purchas's Pilgrims or Hansard's Register. On every side, Oxford is redolent of age and authority. Its gates shut of themselves against modern innovation. It is still governed by the statutes of Archbishop Laud. The books in Merton Library are still chained to the wall. Here, on August 27, 1660, John Milton's *Pro Populo Anglicano Defensio* and *Iconoclastes* were committed to the flames. I saw the school-court or quadrangle, where, in 1683, the Convocation caused the Leviathan of Thomas Hobbes to be publicly burnt. I do not know whether this learned body have yet heard of the declaration of American Independence, or whether the Ptolemaic

astronomy does not still hold its ground against the novelties of Copernicus.

As many sons, almost so many benefactors. It is usual for a nobleman, or indeed for almost every wealthy student, on quitting college, to leave behind him some article of plate; and gifts of all values, from a hall, or a fellowship, or a library, down to a picture or a spoon, are continually accruing, in the course of a century. My friend Doctor J. gave me the following anecdote. In Sir Thomas Lawrence's collection at London, were the cartoons of Raphael and Michel Angelo. This inestimable prize was offered to Oxford University for seven thousand pounds. The offer was accepted, and the committee charged with the affair had collected three thousand pounds, when among other friends, they called on Lord Eldon. Instead of a hundred pounds, he surprised them by putting down his name for three thousand pounds. They told him, they should now very easily raise the remainder. "No," he said, "your men have probably already contributed all they can spare; I can as well give the rest:" and he withdrew his cheque for three thousand, and wrote four thousand pounds. I saw the whole collection in April, 1848.

In the Bodleian Library, Dr. Bandinel showed me the manuscript Plato, of the date of A.D. 896, brought by Dr. Clarke from Egypt; a manuscript Virgil, of the same century; the first Bible printed at Mentz, (I believe in 1450); and a duplicate of the same, which had been deficient in about twenty leaves at the end. But, one day, being in Venice, he bought a room full of books and manuscripts,—every scrap and fragment,—for four thousand louis d'ors, and had the doors locked and sealed by the consul. On proceeding, afterwards, to examine his purchase, he found the twenty deficient pages of his Mentz Bible, in perfect order; brought them to Oxford, with the rest of his purchase, and placed them in the volume; but has too much awe for the Providence that appears in bibliography also, to suffer the reunited parts to be re-bound. The oldest building here is two hundred years younger than the frail manuscript brought by Dr. Clarke from Egypt. No candle or fire is ever lighted in the Bodleian. Its catalogue is the standard catalogue on

the desk of every library in Oxford. In each several college, they underscore in red ink on this catalogue the titles of books contained in the library of that college,—the theory being that the Bodleian has all books. This rich library spent during the last year (1847) for the purchase of books £1668.

The logical English train a scholar as they train an engineer. Oxford is a Greek factory, as Wilton mills weave carpet, and Sheffield grinds steel. They know the use of a tutor, as they know the use of a horse; and they draw the greatest amount of benefit out of both. The reading men are kept by hard walking, hard riding, and measured eating and drinking, at the top of their condition, and two days before the examination, do no work, but lounge, ride, or run, to be fresh on the college doomsday. Seven years' residence is the theoretic period for a master's degree. In point of fact, it has long been three years' residence, and four years more of standing. This "three years" is about twenty-one months in all.[1]

"The whole expense," says Professor Sewel, "of ordinary college tuition at Oxford is about sixteen guineas a year." But this plausible statement may deceive a reader unacquainted with the fact that the principal teaching relied on is private tuition. And the expenses of private tuition are reckoned at from £50 to £70 a year, or $1000 for the whole course of three years and a half. At Cambridge $750 a year is economical, and $1500 not extravagant.[2]

The number of students and of residents, the dignity of the authorities, the value of the foundations, the history and the architecture, the known sympathy of entire Britain in what is done there, justify a dedication to study in the undergraduate, such as cannot easily be in America, where his college is half suspected by the Freshman to be insignificant in the scale beside trade and politics. Oxford is a little aristocracy in itself, numerous and dignified enough to rank with other estates in the realm; and where fame and secular promotion are to be had for study, and in a direction which has the unanimous respect of all cultivated nations.

This aristocracy, of course, repairs its own losses; fills

[1] Huber, ii., p. 304. [2] Bristed: Five Years at an English University.

places, as they fall vacant, from the body of students. The number of fellowships at Oxford is 540, averaging £200 a year, with lodging and diet at the college. If a young American, loving learning, and hindered by poverty, were offered a home, a table, the walks, and the library, in one of these academical palaces, and a thousand dollars a year as long as he chose to remain a bachelor, he would dance for joy. Yet these young men thus happily placed, and paid to read, are impatient of their few checks, and many of them preparing to resign their fellowships. They shuddered at the prospect of dying a Fellow, and they pointed out to me a paralytic old man, who was assisted into the hall. As the number of undergraduates at Oxford is only about 1200 or 1300, and many of these are never competitors, the chance of a fellowship is very great. The income of the nineteen colleges is conjectured at £150,000 a year.

The effect of this drill is the radical knowledge of Greek and Latin, and of mathematics, and the solidity and taste of English criticism. Whatever luck there may be in this or that award, an Eton captain can write Latin longs and shorts, can turn the Court-Guide into hexameters, and it is certain that a Senior Classic can quote correctly from the *Corpus Poetarum*, and is critically learned in all the humanities. Greek erudition exists on the Isis and Cam, whether the Maud man or the Brazen Nose man be properly ranked or not; the atmosphere is loaded with Greek learning; the whole river has reached a certain height, and kills all that growth of weeds which this Castalian water kills. The English nature takes culture kindly. So Milton thought. It refines the Norseman. Access to the Greek mind lifts his standard of taste. He has enough to think of, and, unless of an impulsive nature, is indisposed from writing or speaking, by the fulness of his mind, and the new severity of his taste. The great silent crowd of thorough-bred Grecians always known to be around him, the English writer cannot ignore. They prune his orations, and point his pen. Hence, the style and tone of English journalism. The men have learned accuracy and comprehension, logic, and pace, or speed of working. They have bottom, endurance, wind. When born with good constitutions, they make those eupeptic studying-mills, the

cast-iron men, the *dura ilia*, whose powers of performance compare with ours, as the steam-hammer with the music-box; —Cokes, Mansfields, Seldens, and Bentleys, and when it happens that a superior brain puts a rider on this admirable horse, we obtain those masters of the world who combine the highest energy in affairs, with a supreme culture.

It is contended by those who have been bred at Eton, Harrow, Rugby, and Westminster, that the public sentiment within each of those schools is high-toned and manly; that in their playgrounds, courage is universally admired, meanness despised, manly feelings and generous conduct are encouraged: that an unwritten code of honor deals to the spoiled child of rank, and to the child of upstart wealth, an even-handed justice, purges their nonsense out of both, and does all that can be done to make them gentlemen.

Again, at the universities, it is urged that all goes to form what England values as the flower of its national life,—a well-educated gentleman. The German Huber, in describing to his countrymen the attributes of an English gentleman, frankly admits that, "in Germany, we have nothing of the kind. A gentleman must possess a political character, an independent and public position, or, at least, the right of assuming it. He must have average opulence, either of his own, or in his family. He should also have bodily activity and strength, unattainable by our sedentary life in public offices. The race of English gentlemen presents an appearance of manly vigor and form, not elsewhere to be found among an equal number of persons. No other nation produces the stock. And, in England, it has deteriorated. The university is a decided presumption in any man's favor. And so eminent are the members that a glance at the calendars will show that in all the world one cannot be in better company than on the books of one of the larger Oxford or Cambridge colleges."[3]

These seminaries are finishing schools for the upper classes, and not for the poor. The useful is exploded. The definition of a public school is "a school which excludes all that could fit a man for standing behind a counter."[4]

[3] Huber: History of the English Universities, Newman's translation.
[4] See Bristed: Five Years in an English University, New York, 1852.

No doubt, the foundations have been perverted. Oxford, which equals in wealth several of the smaller European states, shuts up the lectureships which were made "public for all men thereunto to have concourse"; mis-spends the revenues bestowed for such youths "as should be most meet for towardness, poverty, and painfulness"; there is gross favoritism; many chairs and many fellowships are made beds of ease; and 'tis likely that the university will know how to resist and make inoperative the terrors of parliamentary inquiry; no doubt, their learning is grown obsolete;—but Oxford also has its merits, and I found here also proof of the national fidelity and thoroughness. Such knowledge as they prize they possess and impart. Whether in course or by indirection, whether by a cramming tutor or by examiners with prizes and foundation scholarships, education according to the English notion of it is arrived at. I looked over the Examination Papers of the year 1848, for the various scholarships and fellowships, the Lusby, the Hertford, the Dean-Ireland, and the University (copies of which were kindly given me by a Greek professor), containing the tasks which many competitors had victoriously performed, and I believed they would prove too severe tests for the candidates for a Bachelor's degree in Yale or Harvard. And, in general, here was proof of a more searching study in the appointed directions, and the knowledge pretended to be conveyed was conveyed. Oxford sends out yearly twenty or thirty very able men, and three or four hundred well-educated men.

The diet and rough exercise secure a certain amount of old Norse power. A fop will fight, and, in exigent circumstances, will play the manly part. In seeing these youths, I believed I saw already an advantage in vigor and color and general habit, over their contemporaries in American colleges. No doubt much of the power and brilliancy of the reading-men is merely constitutional or hygienic. With a hardier habit and resolute gymnastics, with five miles more walking, or five ounces less eating, or with a saddle and gallop of twenty miles a day, with skating and rowing-matches, the American would arrive at as robust exegesis and cheery and hilarious tone. I should readily concede these advantages, which it would be easy to acquire, if I

did not find also that they read better than we, and write better.

English wealth, falling on their school and university training, makes a systematic reading of the best authors, and to the end of a knowledge how the things whereof they treat really stand: whilst pamphleteer or journalist reading for an argument for a party, or reading to write, or, at all events, for some by-end imposed on them, must read meanly and fragmentarily. Charles I. said that he understood English law as well as a gentleman ought to understand it.

Then they have access to books; the rich libraries collected at every one of many thousands of houses, give an advantage not to be attained by a youth in this country, when one thinks how much more and better may be learned by a scholar who, immediately on hearing of a book, can consult it, than by one who is on the quest for years, and reads inferior books because he cannot find the best.

Again, the great number of cultivated men keep each other up to a high standard. The habit of meeting well-read and knowing men teaches the art of omission and selection.

Universities are, of course, hostile to geniuses, which seeing and using ways of their own, discredit the routine: as churches and monasteries persecute youthful saints. Yet we all send our sons to college, and, though he be a genius, he must take his chance. The university must be retrospective. The gale that gives direction to the vanes on all its towers blows out of antiquity. Oxford is a library, and the professors must be librarians. And I should as soon think of quarrelling with the janitor for not magnifying his office by hostile sallies into the street like the Governor of Kertch or Kinburn, as of quarrelling with the professors for not admiring the young neologists who pluck the beards of Euclid and Aristotle, or for attempting themselves to fill their vacant shelves as original writers.

It is easy to carp at college, and the college, if we will wait for it, will have its own turn. Genius exists there also, but will not answer a call of a committee of the House of Commons. It is rare, precarious, eccentric, and darkling. England is the land of mixture and surprise, and when you have settled it that the universities are moribund, out comes

a poetic influence from the heart of Oxford, to mould the opinions of cities, to build their houses as simply as birds their nests, to give veracity to art, and charm mankind, as an appeal to moral order always must. But besides this restorative genius, the best poetry of England of this age, in the old forms, comes from two graduates of Cambridge.

CHAPTER XIII

RELIGION

No people, at the present day, can be explained by their national religion. They do not feel responsible for it; it lies far outside of them. Their loyalty to truth, and their labor and expenditure rest on real foundations, and not on a national church. An English life, it is evident, does not grow out of the Athanasian creed, or the Articles, or the Eucharist. It is with religion as with marriage. A youth marries in haste; afterward, when his mind is opened to the reason of the conduct of life, he is asked what he thinks of the institution of marriage, and of the right relations of the sexes? "I should have much to say," he might reply, "if the question were open, but I have a wife and children, and all question is closed for me." In the barbarous days of a nation, some *cultus* is formed or imported; altars are built, tithes are paid, priests ordained. The education and expenditure of the country take that direction, and when wealth, refinement, great men, and ties to the world supervene, its prudent men say, why fight against Fate, or lift these absurdities which are now mountainous? Better find some niche or crevice in this mountain of stone which religious ages have quarried and carved, wherein to bestow yourself, than attempt anything ridiculously and dangerously above your strength, like removing it.

In seeing old castles and cathedrals, I sometimes say, as to-day, in front of Dundee Church tower, which is eight hundred years old, "This was built by another and a better race than any that now look on it." And, plainly, there has been great power of sentiment at work in this island, of which these buildings are the proofs: as volcanic basalts show the

work of fire which has been extinguished for ages. England felt the full heat of the Christianity which fermented Europe, and drew, like the chemistry of fire, a firm line between barbarism and culture. The power of the religious sentiment put an end to human sacrifices, checked appetite, inspired the crusades, inspired resistance to tyrants, inspired self-respect, set bounds to serfdom and slavery, founded liberty, created the religious architecture,—York, Newstead, Westminster, Fountains Abbey, Ripon, Beverly, and Dundee,—works to which the key is lost, with the sentiment which created them; inspired the English Bible, the liturgy, the monkish histories, the chronicle of Richard of Devizes. The priest translated the Vulgate, and translated the sanctities of old hagiology into English virtues on English ground. It was a certain affirmative or aggressive state of the Caucasian races. Man awoke, refreshed by the sleep of ages. The violence of the northern savages exasperated Christianity into power. It lived by the love of the people. Bishop Wilfrid manumitted two hundred and fifty serfs, whom he found attached to the soil. The clergy obtained respite from labor for the boor on the Sabbath, and on church festivals. "The lord who compelled his boor to labor between sunset on Saturday and sunset on Sunday, forfeited him altogether." The priest came out of the people, and sympathized with his class. The church was the mediator, check, and democratic principle, in Europe. Latimer, Wicliffe, Arundel, Cobham, Antony Parsons, Sir Harry Vane, George Fox, Penn, Bunyan, are the democrats, as well as the saints, of their times. The Catholic church, thrown on this toiling, serious people, has made in fourteen centuries a massive system, close fitted to the manners and genius of the country, at once domestical and stately. In the long time, it has blended with everything in heaven above and the earth beneath. It moves through a zodiac of feasts and fasts, names every day of the year, every town and market and headland and monument, and has coupled itself with the almanac, that no court can be held, no field ploughed, no horse shod, without some leave from the church. All maxims of prudence, or shop, or farm, are fixed and dated by the church. Hence, its strength in the agricultural districts. The distribution of land into parishes en-

forces a church sanction to every civil privilege; and the gradation of the clergy,—prelates for the rich, and curates for the poor,—with the fact that a classical education has been secured to the clergyman, makes them "the link which unites the sequestered peasantry with the intellectual advancement of the age."[1]

The English church has many certificates to show of humble effective service in humanizing the people, in cheering and refining men, feeding, healing, and educating. It has the seal of martyrs and confessors; the noblest books; a sublime architecture; a ritual marked by the same secular merits, nothing cheap or purchasable.

From this slow-grown church important reactions proceed; much for culture, much for giving a direction to the nation's affection and will to-day. The carved and pictured chapel, —its entire surface animated with image and emblem,—made the parish-church a sort of book and Bible to the people's eye.

Then, when the Saxon instinct had secured a service in the vernacular tongue, it was the tutor and university of the people. In York minster, on the day of the enthronization of the new archbishop, I heard the service of evening prayer read and chanted in the choir. It was strange to hear the pretty pastoral of the betrothal of Rebecca and Isaac, in the morning of the world, read with circumstantiality in York minster, on the 13th January, 1848, to the decorous English audience, just fresh from the Times newspaper and their wine; and listening with all the devotion of national pride. That was binding old and new to some purpose. The reverence for the Scriptures is an element of civilization, for thus has the history of the world been preserved, and is preserved. Here in England every day a chapter of Genesis, and a leader in the Times.

Another part of the same service on this occasion was not insignificant. Handel's coronation anthem, *God save the King*, was played by Dr. Camidge on the organ, with sublime effect. The minster and the music were made for each other. It was a hint of the part the church plays as a political engine. From his infancy, every Englishman is accustomed to hear daily prayers for the Queen, for the royal family and the

[1] Wordsworth.

Parliament, by name; and this lifelong consecration of these personages cannot be without influence on his opinions.

The universities, also, are parcel of the ecclesiastical system, and their first design is to form the clergy. Thus the clergy for a thousand years have been the scholars of the nation.

The national temperament deeply enjoys the unbroken order and tradition of its church; the liturgy, ceremony, architecture; the sober grace, the good company, the connection with the throne, and with history, which adorn it. And whilst it endears itself thus to men of more taste than activity, the stability of the English nation is passionately enlisted to its support, from its inextricable connection with the cause of public order, with politics, and with the funds.

Good churches are not built by bad men; at least, there must be probity and enthusiasm somewhere in the society. These minsters were neither built nor filled by atheists. No church has had more learned, industrious, or devoted men; plenty of "clerks and bishops, who, out of their gowns, would turn their backs on no man."[2] Their architecture still glows with faith in immortality. Heats and genial periods arrive in history, or shall we say, plentitudes of Divine Presence, by which high tides are caused in the human spirit, and great virtues and talents appear, as in the eleventh, twelfth, thirteenth, and again in the sixteenth and seventeenth centuries, when the nation was full of genius and piety.

But the age of the Wicliffes, Cobhams, Arundels, Beckets; of the Latimers, Mores, Cranmers; of the Taylors, Leightons, Herberts; of the Sherlocks, and Butlers, is gone. Silent revolutions in opinion have made it impossible that men like these should return, or find a place in their once sacred stalls. The spirit that dwelt in this church has glided away to animate other activities; and they who come to the old shrines find apes and players rustling the old garments.

The religion of England is part of good-breeding. When you see on the continent the well-dressed Englishman come into his ambassador's chapel, and put his face for silent prayer into his smooth-brushed hat, one cannot help feeling

[2] Fuller.

how much national pride prays with him, and the religion of a gentleman. So far is he from attaching any meaning to the words, that he believes himself to have done almost the generous thing, and that it is very condescending in him to pray to God. A great duke said, on the occasion of a victory, in the House of Lords, that he thought the Almighty God had not been well used by them, and that it would become their magnanimity, after so great successes, to take order that a proper acknowledgment be made. It is the church of the gentry; but it is not the church of the poor. The operatives do not own it, and gentlemen lately testified in the House of Commons that in their lives they never saw a poor man in a ragged coat inside a church.

The torpidity on the side of religion of the vigorous English understanding shows how much wit and folly can agree in one brain. Their religion is a quotation; their church is a doll; and any examination is interdicted with screams of terror. In good company, you expect them to laugh at the fanaticism of the vulgar; but they do not: they are the vulgar.

The English, in common perhaps with Christendom in the nineteenth century, do not respect power, but only performance; value ideas only for an economic result. Wellington esteems a saint only as far as he can be an army chaplain:— "Mr. Briscoll, by his admirable conduct and good sense, got the better of Methodism, which had appeared among the soldiers, and once among the officers." They value a philosopher as they value an apothecary who brings bark or a drench; and inspiration is only some blowpipe, or a finer mechanical aid.

I suspect that there is in an Englishman's brain a valve that can be closed at pleasure, as an engineer shuts off steam. The most sensible and well-informed men possess the power of thinking just so far as the bishop in religious matters, and as the chancellor of the exchequer in politics. They talk with courage and logic, and show you magnificent results, but the same men who have brought free trade or geology to their present standing, look grave and lofty, and shut down their valve, as soon as the conversation approaches the English church. After that, you talk with a box-turtle.

The action of the university, both in what is taught, and in

the spirit of the place, is directed more on producing an English gentleman, than a saint or a psychologist. It ripens a bishop, and extrudes a philosopher. I do not know that there is more cabalism in the Anglican, than in other churches, but the Anglican clergy are identified with the aristocracy. They say, here, that, if you talk with a clergyman, you are sure to find him well-bred, informed, and candid. He entertains your thought or your project with sympathy and praise. But if a second clergyman come in, the sympathy is at an end: two together are inaccessible to your thought, and, whenever it comes to action, the clergyman invariably sides with his church.

The Anglican church is marked by the grace and good sense of its forms, by the manly grace of its clergy. The gospel it preaches is, "By taste are ye saved." It keeps the old structures in repair, spends a world of money in music and building; and in buying Pugin, and architectural literature. It has a general good name for amenity a d mildness. It is not in ordinary a persecuting church; it is not inquisitorial, not even inquisitive, is perfectly well-bred, and can shut its eyes on all proper occasions. If you let it alone, it will let you alone. But its instinct is hostile to all change in politics, literature, or social arts. The church has not been the founder of the London University, of the Mechanics' Institutes, of the Free School, or whatever aims at diffusion of knowledge. The Platonists of Oxford are as bitter against this heresy, as Thomas Taylor.

The doctrine of the Old Testament is the religion of England. The first leaf of the New Testament it does not open. It believes in a Providence which does not treat with levity a pound sterling. They are neither Transcendentalists nor Christians. They put up no Socratic prayer, much less any saintly prayer for the queen's mind; ask neither for light nor right, but say bluntly, "Grant her in health and wealth long to live." And one traces this Jewish prayer in all English private history, from the prayers of King Richard, in Richard of Devizes' Chronicle, to those in the diaries of Sir Samuel Romilly, and of Haydon the painter. "Abroad with my wife," writes Pepys piously, "the first time that ever I rode in my own coach; which do make my heart rejoice and praise

God, and pray him to bless it to me, and continue it." The bill for the naturalization of the Jews (in 1753) was resisted by petitions from all parts of the kingdom, and by petition from the city of London, reprobating this bill, as, "tending extremely to the dishonor of the Christian religion, and extremely injurious to the interests and commerce of the kingdom in general, and of the city of London in particular."

But they have not been able to congeal humanity by act of Parliament. "The heavens journey still and sojourn not," and arts, wars, discoveries, and opinion go onward at their own pace. The new age has new desires, new enemies, new trades, new charities, and reads the Scriptures with new eyes. The chatter of French politics, the steam-whistle, the hum of the mill, and the noise of embarking emigrants had quite put most of the old legends out of mind; so that when you came to read the liturgy to a modern congregation, it was almost absurd in its unfitness, and suggested a masquerade of old costumes.

No chemist has prospered in the attempt to crystallize a religion. It is endogenous, like the skin, and other vital organs. A new statement every day. The prophet and apostle knew this, and the nonconformist confutes the conformists, by quoting the texts they must allow. It is the condition of a religion, to require religion for its expositor. Prophet and apostle can only be rightly understood by prophet and apostle. The statesman knows that the religious element will not fail, any more than the supply of fibrine and chyle; but it is in its nature constructive, and will organize such a church as it wants. The wise legislator will spend on temples, schools, libraries, colleges, but will shun the enriching of priests. If, in any manner, he can leave the election and paying of the priest to the people, he will do well. Like the Quakers, he may resist the separation of a class of priests, and create opportunity and expectation in the society, to run to meet natural endowment, in this kind. But, when wealth accrues to chaplaincy, a bishopric, or rectorship, it requires moneyed men for its stewards, who will give it another direction than to the mystics of their day. Of course, money will do after its kind, and will steadily work to unspiritualize and unchurch the people to whom it was bequeathed. The class

certain to be excluded from all preferment are the religious, —and driven to other churches;—which is nature's *vis medicatrix*.

The curates are ill paid, and the prelates are overpaid. This abuse draws into the church the children of the nobility, and other unfit persons, who have a taste for expense. Thus a bishop is only a surpliced merchant. Through his lawn, I can see the bright buttons of the shopman's coat glitter. A wealth like that of Durham makes almost a premium on felony. Brougham, in a speech in the House of Commons on the Irish elective franchise, said, "How will the reverend bishops of the other house be able to express their due abhorrence of the crime of perjury, who solemnly declare in the presence of God, that when they are called upon to accept a living, perhaps of £4000 a year, at that very instant, they are moved by the Holy Ghost to accept the office and administration thereof, and for no other reason whatever?" The modes of initiation are more damaging than custom-house oaths. The Bishop is elected by the Dean and Prebends of the cathedral. The Queen sends these gentlemen a *congé d'élire,* or leave to elect; but also sends them the name of the person whom they are to elect. They go into the cathedral, chant and pray, and beseech the Holy Ghost to assist them in their choice; and, after these invocations, invariably find that the dictates of the Holy Ghost agree with the recommendations of the Queen.

But you must pay for conformity. All goes well as long as you run with conformists. But you, who are honest man in other particulars, know that there is alive somewhere a man whose honesty reaches to this point also, that he shall not kneel to false gods, and, on the day when you meet him, you sink into the class of counterfeits. Besides, this succumbing has grave penalties. If you take in a lie, you must take in all that belongs to it. England accepts this ornamented national church, and it glazes the eyes, bloats the flesh, gives the voice a stertorous clang, and clouds the understanding of the receivers.

The English church, undermined by German criticism, had nothing left but tradition, and was led logically back to Romanism. But that was an element which only hot heads

could breathe: in view of the educated class, generally, it was not a fact to front the sun; and the alienation of such men from the church became complete.

Nature, to be sure, had her remedy. Religious persons are driven out of the Established Church into sects, which instantly rise to credit, and hold the Establishment in check. Nature has sharper remedies, also. The English, abhorring change in all things, abhorring it most in matters of religion, cling to the last rag of form, and are dreadfully given to cant. The English (and I wish it were confined to them, but 'tis a taint in the Anglo-Saxon blood in both hemispheres), the English and the Americans cant beyond all other nations. The French relinquish all that industry to them. What is so odious as the polite bows to God, in our books and newspapers? The popular press is flagitious in the exact measure of its sanctimony, and the religion of the day is a theatrical Sinai, where the thunders are supplied by the property-man. The fanaticism and hypocrisy create satire. Punch finds an inexhaustible material. Dickens writes novels on Exeter-Hall humanity. Thackeray exposes the heartless high life. Nature revenges herself more summarily by the heathenism of the lower classes. Lord Shaftesbury calls the poor thieves together, and reads sermons to them, and they call it "gas." George Borrow summons the Gypsies to hear his discourse on the Hebrews in Egypt, and reads to them the Apostles' Creed in Romany. "When I had concluded," he says, "I looked around me. The features of the assembly were twisted, and the eyes of all turned upon me with a frightful squint: not an individual present but squinted; the genteel Pepa, the good-humored Chicharona, the Cosdami, all squinted: the Gypsy jockey squinted worst of all."

The church at this moment is much to be pitied. She has nothing left but possession. If a bishop meets an intelligent gentleman, and reads fatal interrogations in his eyes, he has no resource but to take wine with him. False position introduces cant, perjury, simony, and ever a lower class of mind and character into the clergy: and, when the hierarchy is afraid of science and education, afraid of piety, afraid of tradition, and afraid of theology, there is nothing left but to quit a church which is no longer one.

But the religion of England,—is it the Established Church? no; is it the sects? no; they are only perpetuations of some private man's dissent, and are to the Established Church as cabs are to a coach, cheaper and more convenient, but really the same thing. Where dwells the religion? Tell me first where dwells electricity, or motion, or thought, or gesture. They do not dwell or stay at all. Electricity cannot be made fast, mortared up and ended, like London Monument, or the Tower, so that you shall know where to find it, and keep it fixed, as the English do with their things, forevermore; it is passing, glancing, gesticular; it is a traveller, a newness, a surprise, a secret, which perplexes them, and puts them out. Yet, if religion be the doing of all good, and for its sake the suffering of all evil, *souffrir de tout le monde et ne faire souffrir personne,* that divine secret has existed in England from the days of Alfred to those of Romilly, of Clarkson, and of Florence Nightingale, and in thousands who have no fame.

CHAPTER XIV

LITERATURE

A STRONG common-sense, which it is not easy to unseat or disturb, marks the English mind for a thousand years: a rude strength newly applied to thought, as of sailors and soldiers who had lately learned to read. They have no fancy, and never are surprised into a covert or witty word, such as pleased the Athenians and Italians, and was convertible into a fable not long after; but they delight in strong earthly expression, not mistakable, coarsely true to the human body, and, though spoken among princes, equally fit and welcome to the mob. This homeliness, veracity, and plain style appear in the earliest extant works, and in the latest. It imports into songs and ballads the smell of the earth, the breath of cattle, and, like a Dutch painter, seeks a household charm, though by pails and pans. They ask their constitutional utility in verse. The kail and herrings are never out of sight. The poet nimbly recovers himself from every sally of the imagination. The English muse loves the farmyard,

the lane, and market. She says, with De Staël, "I tramp in the mire with wooden shoes, whenever they would force me into the clouds." For, the Englishman has accurate perceptions; takes hold of things by the right end, and there is no slipperiness in his grasp. He loves the axe, the spade, the oar, the gun, the steam-pipe: he has built the engine he uses. He is materialist, economical, mercantile. He must be treated with sincerity and reality, with muffins, and not the promise of muffins; and prefers his hot chop, with perfect security and convenience in the eating of it, to the chances of the amplest and Frenchiest bill of fare, engraved on embossed paper. When he is intellectual, and a poet or a philosopher, he carries the same hard truth and the same keen machinery into the mental sphere. His mind must stand on a fact. He will not be baffled, or catch at clouds, but the mind must have a symbol palpable and resisting. What he relishes in Dante is the vice-like tenacity with which he holds a mental image before the eyes, as if it were a scutcheon painted on a shield. Byron "liked something craggy to break his mind upon." A taste for plain strong speech, what is called a biblical style, marks the English. It is in Alfred, and the Saxon Chronicle, and in the Sagas of the Northmen. Latimer was homely. Hobbes was perfect in the "noble vulgar speech." Donne, Bunyan, Milton, Taylor, Evelyn, Pepys, Hooker, Cotton, and the translators wrote it. How realistic or materialistic in treatment of his subject is Swift. He describes his fictitious persons, as if for the police. Defoe has no insecurity or choice. Hudibras has the same hard mentality,—keeping the truth at once to the senses, and to the intellect.

It is not less seen in poetry. Chaucer's hard painting of his Canterbury pilgrims satisfies the senses. Shakspeare, Spenser, and Milton, in their loftiest ascents, have this national grip and exactitude of mind. This mental materialism makes the value of English transcendental genius; in these writers, and in Herbert, Henry More, Donne, and Sir Thomas Browne. The Saxon materialism and narrowness, exalted into the sphere of intellect, makes the very genius of Shakspeare and Milton. When it reaches the pure element, it treads the clouds as securely as the adamant. Even in its

elevations, materialistic, its poetry is common-sense inspired; or iron raised to white heat.

The marriage of the two qualities is in their speech. It is a tacit rule of the language to make the frame or skeleton of Saxon words, and, when elevation or ornament is sought, to interweave Roman; but sparingly; nor is a sentence made of Roman words alone, without loss of strength. The children and laborers use the Saxon unmixed. The Latin unmixed is abandoned to the colleges and Parliament. Mixture is a secret of the English island; and, in their dialect, the male principle is the Saxon; the female, the Latin; and they are combined in every discourse. A good writer, if he has indulged in a Roman roundness, makes haste to chasten and nerve his period by English monosyllables.

When the Gothic nations came into Europe, they found it lighted with the sun and moon of Hebrew and of Greek genius. The tablets of their brain, long kept in the dark, were finely sensible to the double glory. To the images from this twin source (of Christianity and art), the mind became fruitful as by the incubation of the Holy Ghost. The English mind flowered in every faculty. The common-sense was surprised and inspired. For two centuries, England was philosophic, religious, poetic. The mental furniture seemed of larger scale; the memory capacious like the storehouse of the rains; the ardor and endurance of study; the boldness and facility of their mental construction; their fancy, and imagination, and easy spanning of vast distances of thought; the enterprise or accosting of new subjects; and, generally, the easy exertion of power, astonish, like the legendary feats of Guy of Warwick. The union of Saxon precision and Oriental soaring, of which Shakspeare is the perfect example, is shared in less degree by the writers of two centuries. I find not only the great masters out of all rivalry and reach, but the whole writing of the time charged with a masculine force and freedom.

There is a hygienic simpleness, rough vigor, and closeness to the matter in hand, even in the second and third class of writers; and, I think, in the common style of the people, as one finds it in the citation of wills, letters, and public documents, in proverbs, and forms of speech. The more

hearty and sturdy expression may indicate that the savageness of the Norseman was not all gone. Their dynamic brains hurled off their words, as the revolving stone hurls off scraps of grit. I could cite from the seventeenth century sentences and phrases of edge not to be matched in the nineteenth. Their poets by simple force of mind equalized themselves with the accumulated science of ours. The country gentlemen had a posset or drink they called October; and the poets, as if by this hint, knew how to distil the whole season into their autumnal verses: and, as nature, to pique the more, sometimes works up deformities into beauty, in some rare Aspasia, or Cleopatra; and, as the Greek art wrought many a vase or column, in which too long, or too lithe, or nodes, or pits and flaws, are made a beauty of; so these were so quick and vital, that they could charm and enrich by mean and vulgar objects.

A man must think that age well taught and thoughtful, by which masques and poems, like those of Ben Jonson, full of heroic sentiment in a manly style, were received with favor. The unique fact in literary history, the unsurprised reception of Shakspeare;—the reception proved by his making his fortune; and the apathy proved by the absence of all contemporary panegyric,—seems to demonstrate an elevation in the mind of the people. Judge of the splendor of a nation, by the insignificance of great individuals in it. The manner in which they learned Greek and Latin, before our modern facilities were yet ready, without dictionaries, grammars, or indexes, by lectures of a professor, followed by their own searchings,—required a more robust memory, and coöperation of all the faculties; and their scholars, Camden, Usher, Selden, Mede, Gataker, Hooker, Taylor, Burton, Bentley, Brian Walton, acquired the solidity and method of engineers.

The influence of Plato tinges the British genius. Their minds loved analogy; were cognizant of resemblances, and climbers on the staircase of unity. 'Tis a very old strife between those who elect to see identity, and those who elect to see discrepances; and it renews itself in Britain. The poets, of course, are of one part; the men of the world, of the other. But Britain had many disciples of Plato;—More,

Hooker, Bacon, Sidney, Lord Brooke, Herbert, Browne, Donne, Spenser, Chapman, Milton, Crashaw, Norris, Cudworth, Berkeley, Jeremy Taylor.

Lord Bacon has the English duality. His centuries of observations, on useful science, and his experiments, I suppose, were worth nothing. One hint of Franklin, or Watt, or Dalton, or Davy, or any one who had a talent for experiment, was worth all his lifetime of exquisite trifles. But he drinks of a diviner stream, and marks the influx of idealism into England. Where that goes, is poetry, health, and progress. The rules of its genesis or its diffusion are not known. That knowledge, if we had it, would supersede all that we call science of the mind. It seems an affair of race, or of meta-chemistry;—the vital point being,—how far the sense of unity, or instinct of seeking resemblances, predominated. For, wherever the mind takes a step, it is, to put itself at one with a larger class, discerned beyond the lesser class with which it has been conversant. Hence all poetry and all affirmative action come.

Bacon, in the structure of his mind, held of the analogists, of the idealists, or (as we popularly say, naming from the best example) Platonists. Whoever discredits analogy, and requires heaps of facts, before any theories can be attempted, has no poetic power, and nothing original or beautiful will be produced by him. Locke is as surely the influx of decomposition and of prose, as Bacon and the Platonists of growth. The Platonic is the poetic tendency; the so-called scientific is the negative and poisonous. 'Tis quite certain that Spenser, Burns, Byron, and Wordsworth will be Platonists; and that the dull men will be Lockists. Then politics and commerce will absorb from the educated class men of talents without genius, precisely because such have no resistance.

Bacon, capable of ideas, yet devoted to ends, required, in his map of the mind, first of all, universality, or *prima philosophia,* the receptacle for all such profitable observations and axioms as fall not within the compass of any of the special parts of philosophy, but are more common, and of a higher stage. He held this element essential: it is never out of mind: he never spares rebukes for such as

neglect it; believing that no perfect discovery can be made in a flat or level, but you must ascend to a higher science. "If any man thinketh philosophy and universality to be idle studies, he doth not consider that all professions are from thence served and supplied, and this I take to be a great cause that has hindered the progression of learning, because these fundamental knowledges have been studied but in passage." He explained himself by giving various quaint examples of the summary or common laws, of which each science has its own illustration. He complains that "he finds this part of learning very deficient, the profounder sort of wits drawing a bucket now and then for their own use, but the spring-head unvisited. This was the *dry light* which did scorch and offend most men's watery natures." Plato had signified the same sense, when he said, "All the great arts require a subtle and speculative research into the law of nature, since loftiness of thought and perfect mastery over every subject seem to be derived from some such source as this. This Pericles had, in addition to a great natural genius. For, meeting with Anaxagoras, who was a person of this kind, he attached himself to him, and nourished himself with sublime speculations on the absolute intelligence; and imported thence into the oratorical art whatever could be useful to it."

A few generalizations always circulate in the world, whose authors we do not rightly know, which astonish, and appear to be avenues to vast kingdoms of thought, and these are in the world *constants*, like the Copernican and Newtonian theories in physics. In England, these may be traced usually to Shakspeare, Bacon, Milton, or Hooker, even to Van Helmont and Behmen, and do all have a kind of filial retrospect to Plato and the Greeks. Of this kind is Lord Bacon's sentence, that "nature is commanded by obeying her;" his doctrine of poetry, which "accommodates the shows of things to the desires of the mind," or the Zoroastrian definition of poetry, mystical, yet exact, "apparent pictures of unapparent natures;" Spenser's creed, that "soul is form, and doth the body make;" the theory of Berkeley, that we have no certain assurance of the existence of matter; Doctor Samuel Clarke's argument for theism from the

nature of space and time; Harrington's political rule that power must rest on land,—a rule which requires to be liberally interpreted; the theory of Swedenborg, so cosmically applied by him, that the man makes his heaven and hell; Hegel's study of civil history, as the conflict of ideas and the victory of the deeper thought; the identity-philosophy of Schelling, couched in the statement that "all difference is quantitative." So the very announcement of the theory of gravitation, of Kepler's three harmonic laws, and even of Dalton's doctrine of definite proportions, finds a sudden response in the mind, which remains a superior evidence to empirical demonstrations. I cite these generalizations, some of which are more recent, merely to indicate a class. Not these particulars, but the mental plane or the atmosphere from which they emanate, was the home and element of the writers and readers in what we loosely call the Elizabethan age (say, in literary history, the period from 1575 to 1625), yet a period almost short enough to justify Ben Jonson's remark on Lord Bacon: "About this time, and within his view, were born all the wits that could honor a nation, or help study."

Such richness of genius had not existed more than once before. These heights could not be maintained. As we find stumps of vast trees in our exhausted soils, and have received traditions of their ancient fertility to tillage, so history reckons epochs in which the intellect of famed races became effete. So it fared with English genius. These heights were followed by a meanness, and a descent of the mind into lower levels; the loss of wings; no high speculation. Locke, to whom the meaning of ideas was unknown, became the type of philosophy, and his "understanding" the measure, in all nations, of the English intellect. His countrymen forsook the lofty sides of Parnassus, on which they had once walked with echoing steps, and disused the studies once so beloved; the powers of thought fell into neglect. The later English want the faculty of Plato and Aristotle, of grouping men in natural classes by an insight of general laws so deep that the rule is deduced with equal precision from few subjects or from one, as from multitudes of lives. Shakspeare is supreme in that, as in all the great

mental energies. The Germans generalize: the English cannot interpret the German mind. German science comprehends the English. The absence of the faculty in England is shown by the timidity which accumulates mountains of facts, as a bad general wants myriads of men and miles of redoubts, to compensate the inspirations of courage and conduct.

The English shrink from a generalization. "They do not look abroad into universality, or they draw only a bucketfull at the fountain of the First Philosophy for their occasion, and do not go to the spring-head." Bacon, who said this, is almost unique among his countrymen in that faculty, at least among the prose-writers. Milton, who was the stair or high table-land to let down the English genius from the summits of Shakspeare, used this privilege sometimes in poetry, more rarely in prose. For a long interval afterwards, it is not found. Burke was addicted to generalizing, but his was a shorter line; as his thoughts have less depth, they have less compass. Hume's abstractions are not deep or wise. He owes his fame to one keen observation, that no copula had been detected between any cause and effect, either in physics or in thought; that the term cause and effect was loosely or gratuitously applied to what we know only as consecutive, not at all as causal. Doctor Johnson's written abstractions have little value: the tone of feeling in them makes their chief worth.

Mr. Hallam, a learned and elegant scholar, has written the history of European literature for three centuries,—a performance of great ambition, inasmuch as a judgment was to be attempted on every book. But his eye does not reach to the ideal standards: the verdicts are all dated from London: all new thought must be cast into the old moulds. The expansive element which creates literature is steadily denied. Plato is resisted, and his school. Hallam is uniformly polite, but with deficient sympathy; writes with resolute generosity, but is unconscious of the deep worth which lies in the mystics, and which often outvalues as a seed of power and a source of revolution all the correct writers and shining reputations of their day. He passes in silence, or dismisses with a kind of contempt, the profounder masters: a lover

of ideas is not only uncongenial, but unintelligible. Hallam inspires respect by his knowledge and fidelity, by his manifest love of good books, and he lifts himself to own better than almost any the greatness of Shakspeare, and better than Johnson he appreciates Milton. But in Hallam, or in the firmer intellectual nerve of Mackintosh, one still finds the same type of English genius. It is wise and rich, but it lives on its capital. It is retrospective. How can it discern and hail the new forms that are looming up on the horizon,—new and gigantic thoughts which cannot dress themselves out of any old wardrobe of the past?

The essays, the fiction, and the poetry of the day have the like municipal limits. Dickens, with preternatural apprehension of the language, of the manners, and the varieties of street life, with pathos and laughter, with patriotic and still enlarging generosity, writes London tracts. He is a painter of English details, like Hogarth; local and temporary in his tints and style, and local in his aims. Bulwer, an industrious writer, with occasional ability, is distinguished for his reverence of intellect as a temporality, and appeals to the worldly ambition of the student. His romances tend to fan these low flames. Their novelists despair of the heart. Thackeray finds that God has made no allowance for the poor thing in his universe;—more's the pity, he thinks;—but 'tis not for us to be wiser: we must renounce ideals, and accept London.

The brilliant Macaulay, who expresses the tone of the English governing classes of the day, explicitly teaches that *good* means good to eat, good to wear, material commodity; that the glory of modern philosophy is its direction on "fruit"; to yield economical inventions; and that its merit is to avoid ideas, and to avoid morals. He thinks it the distinctive merit of the Baconian philosophy, in its triumph over the old Platonic, its disentangling the intellect from theories of the all-Fair and all-Good, and pinning it down to the making a better sick chair and a better wine-whey for an invalid;—this not ironically, but in good faith;—that "solid advantage," as he calls it, meaning always sensual benefit, is the only good. The eminent benefit of astronomy is the better navigation it creates to enable the

fruit-ships to bring home their lemons and wine to the London grocer. It was a curious result, in which the civility and religion of England for a thousand years ends in denying morals, and reducing the intellect to a sauce-pan.

The critic hides his scepticism under the English cant of practical. To convince the reason, to touch the conscience, is romantic pretension. The fine arts fall to the ground. Beauty, except as luxurious commodity, does not exist. It is very certain, I may say in passing, that if Lord Bacon had been only the sensualist his critic pretends, he would never have acquired the fame which now entitles him to this patronage. It is because he had imagination, the leisures of the spirit, and basked in an element of contemplation out of all modern English atmospheric gauges, that he is impressive to the imaginations of men, and has become a potentate not to be ignored. Sir David Brewster sees the high place of Bacon without finding Newton indebted to him, and thinks it a mistake. Bacon occupies it by specific gravity or levity, not by any feat he did, or by any tutoring, more or less, of Newton, &c., but an effect of the same cause which showed itself more pronounced afterwards in Hooke, Boyle, and Halley.

Coleridge, a catholic mind with a hunger for ideas, with eyes looking before and after to the highest bards and sages, and who wrote and spoke the only high criticism in his time, —is one of those who save England from the reproach of no longer possessing the capacity to appreciate what rarest wit the island has yielded. Yet the misfortune of his life, his vast attempts but most inadequate performings, failing to accomplish any one masterpiece, seems to mark the closing of an era. Even in him, the traditional Englishman was too strong for the philosopher, and he fell into *accommodations:* and, as Burke had striven to idealize the English State, so Coleridge "narrowed his mind" in the attempt to reconcile the Gothic rule and dogma of the Anglican Church with eternal ideas. But for Coleridge, and a lurking tacti-turn minority, uttering itself in occasional criticism, oftener in private discourse, one would say that in Germany and in America is the best mind in England rightly respected. It

is the surest sign of national decay, when the Bramins can no longer read or understand the Braminical philosophy.

In the decomposition and asphyxia that followed all this materialism, Carlyle was driven by his disgust at the pettiness and the cant, into the preaching of Fate. In comparison with all this rottenness, any check, any cleansing, though by fire, seemed desirable and beautiful. He saw little difference in the gladiators, or the "causes" for which they combated; the one comfort was that they were all going speedily into the abyss together: And his imagination, finding no nutriment in any creation, avenged itself by celebrating the majestic beauty of the laws of decay. The necessities of mental structure force all minds into a few categories, and where impatience of the tricks of men makes Nemesis amiable, and builds altars to the negative Deity, the inevitable recoil is to heroism or the gallantry of the private heart, which decks its immolation with glory, in the unequal combat of will against fate.

Wilkinson, the editor of Swedenborg, the annotator of Fourier, and the champion of Hahnemann, has brought to metaphysics and to physiology a native vigor, with a catholic perception of relations, equal to the highest attempts, and a rhetoric like the armory of the invincible knights of old. There is in the action of his mind a long Atlantic roll not known except in deepest waters, and only lacking what ought to accompany such powers, a manifest centrality. If his mind does not rest in immovable biases, perhaps the orbit is larger, and the return is not yet: but a master should inspire a confidence that he will adhere to his convictions, and give his present studies always the same high place.

It would be easy to add exceptions to the limitary tone of English thought, and much more easy to adduce examples of excellence in particular veins: and if, going out of the region of dogma, we pass into that of general culture, there is no end of the graces and amenities, wit, sensibility, and erudition, of the learned class. But the artificial succor which marks all English performance, appears in letters also: much of their æsthetic production is antiquarian and manufactured, and literary reputations have been achieved by forcible men, whose relation to literature was purely

accidental, but who were driven by tastes and modes they found in vogue into their several careers. So, at this moment, every ambitious young man studies geology: so members of Parliament are made, and churchmen.

The bias of Englishmen to practical skill has reacted on the national mind. They are incapable of an inutility, and respect the five mechanic powers even in their song. The voice of their modern muse has a slight hint of the steam-whistle, and the poem is created as an ornament and finish of their monarchy, and by no means as the bird of a new morning which forgets the past world in the full enjoyment of that which is forming. They are with difficulty ideal; they are the most conditioned men, as if, having the best conditions, they could not bring themselves to forfeit them. Every one of them is a thousand years old, and lives by his memory: and when you say this, they accept it as praise.

Nothing comes to the book-shops but politics, travels, statistics, tabulation, and engineering, and even what is called philosophy and letters is mechanical in its structure, as if inspiration had ceased, as if no vast hope, no religion, no song of joy, no wisdom, no analogy, existed any more. The tone of colleges, and of scholars and of literary society, has this mortal air. I seem to walk on a marble floor, where nothing will grow. They exert every variety of talent on a lower ground, and may be said to live and act in a sub-mind. They have lost all commanding views in literature, philosophy, and science. A good Englishman shuts himself out of three-fourths of his mind, and confines himself to one-fourth. He has learning, good sense, power of labor, and logic: but a faith in the laws of the mind like that of Archimedes; a belief like that of Euler and Kepler, that experience must follow and not lead the laws of the mind; a devotion to the theory of politics, like that of Hooker, and Milton, and Harrington, the modern English mind repudiates.

I fear the same fault lies in their science, since they have known how to make it repulsive, and bereave nature of its charm;—though perhaps the complaint flies wider, and the vice attaches to many more than to British physicists. The eye of the naturalist must have a scope like

nature itself, a susceptibility to all impressions, alive to the heart as well as to the logic of creation. But English science puts humanity to the door. It wants the connection which is the test of genius. The science is false by not being poetic. It isolates the reptile or mollusk it assumes to explain; whilst reptile or mollusk only exists in system, in relation. The poet only sees it as an inevitable step in the path of the Creator. But, in England, one hermit finds this fact, and another finds that, and lives and dies ignorant of its value. There are great exceptions, of John Hunter, a man of ideas; perhaps of Robert Brown, the botanist; and of Richard Owen, who has imported into Britain the German homologies, and enriched science with contributions of his own, adding sometimes the divination of the old masters to the unbroken power of labor in the English mind. But for the most part, the natural science in England is out of its loyal alliance with morals, and is as void of imagination and free play of thought, as conveyancing. It stands in strong contrast with the genius of the Germans, those semi-Greeks, who love analogy, and, by means of their height of view, preserve their enthusiasm, and think for Europe.

No hope, no sublime augury, cheers the student, no secure striding from experiment onward to a foreseen law, but only a casual dipping here and there, like diggers in California "prospecting for a placer" that will pay. A horizon of brass of the diameter of his umbrella shuts down around his senses. Squalid contentment with conventions, satire at the names of philosophy and religion, parochial and shop-till politics, and idolatry of usage, betray the ebb of life and spirit. As they trample on nationalities to reproduce London and Londoners in Europe and Asia, so they fear the hostility of ideas, of poetry, of religion,—ghosts which they cannot lay;—and, having attempted to domesticate and dress the Blessed Soul itself in English broadcloth and gaiters, they are tormented with fear that herein lurks a force that will sweep their system away. The artists say, "Nature puts them out;" the scholars have become un-ideal. They parry earnest speech with banter and levity; they laugh you down, or they change the subject. "The fact is," say they, over their wine, "all that about liberty, and so forth,

is gone by; it won't do any longer." The practical and comfortable oppress them with inexorable claims, and the smallest fraction of power remains for heroism and poetry. No poet dares murmur of beauty out of the precinct of his rhymes. No priest dares hint at a Providence which does not respect English utility. The island is a roaring volcano of fate, of material values, of tariffs, and laws of repression, glutted markets, and low prices.

In the absence of the highest aims, of the pure love of knowledge, and the surrender to nature, there is the suppression of the imagination, the priapism of the senses and the understanding; we have the factitious instead of the natural; tasteless expense, arts of comfort, and the rewarding as an illustrious inventor whosoever will contrive one impediment more to interpose between the man and his objects.

Thus poetry is degraded, and made ornamental. Pope and his school wrote poetry fit to put round frosted cake. What did Walter Scott write without stint? a rhymed traveller's guide to Scotland. And the libraries of verses they print have this Birmingham character. How many volumes of well-bred metre we must gingle through, before we can be filled, taught, renewed! We want the miraculous; the beauty which we can manufacture at no mill,—can give no account of; the beauty of which Chaucer and Chapman had the secret. The poetry of course is low and prosaic; only now and then, as in Wordsworth, conscientious; or in Byron, passional, or in Tennyson, factitious. But if I should count the poets who have contributed to the bible of existing England sentences of guidance and consolation which are still glowing and effective,—how few! Shall I find my heavenly bread in the reigning poets? Where is great design in modern English poetry? The English have lost sight of the fact that poetry exists to speak the spiritual law, and that no wealth of description or of fancy is yet essentially new, and out of the limits of prose, until this condition is reached. Therefore the grave old poets, like the Greek artists, heeded their designs, and less considered the finish. It was their office to lead to the divine sources, out of which all this, and much more, readily springs; and, if this religion is in

the poetry, it raises us to some purpose, and we can well afford some staidness, or hardness, or want of popular tune in the verses.

The exceptional fact of the period is the genius of Wordsworth. He had no master but nature and solitude. "He wrote a poem," says Landor, "without the aid of war." His verse is the voice of sanity in a worldly and ambitious age. One regrets that his temperament was not more liquid and musical. He has written longer than he was inspired. But for the rest, he has no competitor.

Tennyson is endowed precisely in points where Wordsworth wanted. There is no finer ear, nor more command of the keys of language. Color, like the dawn, flows over the horizon from his pencil, in waves so rich that we do not miss the central form. Through all his refinements, too, he has reached the public,—a certificate of good sense and general power, since he who aspires to be the English poet must be as large as London, not in the same kind as London, but in his own kind. But he wants a subject, and climbs no mount of vision to bring its secrets to the people. He contents himself with describing the Englishman as he is, and proposes no better. There are all degrees in poetry, and we must be thankful for every beautiful talent. But it is only a first success, when the ear is gained. The best office of the best poets has been to show how low and uninspired was their general style, and that only once or twice they have struck the high chord.

That expansiveness which is the essence of the poetic element, they have not. It was no Oxonian, but Hafiz, who said, "Let us be crowned with roses, let us drink wine, and break up the tiresome old roof of heaven into new forms." A stanza of the song of nature the Oxonian has no ear for, and he does not value the salient and curative influence of intellectual action, studious of truth, without a by-end.

By the law of contraries, I look for an irresistible taste for Orientalism in Britain. For a self-conceited modish life, made up of trifles, clinging to a corporeal civilization, hating ideas, there is no remedy like the Oriental largeness. That astonishes and disconcerts English decorum. For once there is thunder it never heard, light it never saw, and power

which trifles with time and space. I am not surprised, then, to find an Englishman like Warren Hastings, who had been struck with the grand style of thinking in the Indian writings, deprecating the prejudices of his countrymen, while offering them a translation of the Bhagvat. "Might I, an unlettered man, venture to prescribe bounds to the latitude of criticism, I should exclude, in estimating the merit of such a production, all rules drawn from the ancient or modern literature of Europe, all references to such sentiments or manners as are become the standards of propriety for opinion and action in our modes, and, equally, all appeals to our revealed tenets of religion and moral duty."[1] He goes on to bespeak indulgence to "ornaments of fancy unsuited to our taste, and passages elevated to a tract of sublimity into which our habits of judgment will find it difficult to pursue them."

Meantime, I know that a retrieving power lies in the English race, which seems to make any recoil possible; in other words, there is at all times a minority of profound minds existing in the nation, capable of appreciating every soaring of intellect and every hint of tendency. While the constructive talent seems dwarfed and superficial, the criticism is often in the noblest tone, and suggests the presence of the invisible gods. I can well believe what I have often heard, that there are two nations in England; but it is not the Poor and the Rich; nor is it the Normans and Saxons; nor the Celt and the Goth. These are each always becoming the other; for Robert Owen does not exaggerate the power of circumstance. But the two complexions, or two styles of mind,—the perceptive class, and the practical finality class,—are ever in counterpoise, interacting mutually; one in hopeless minorities; the other, in huge masses; one studious, contemplative, experimenting; the other, the ungrateful pupil, scornful of the source, whilst availing itself of the knowledge for gain; these two nations, of genius and of animal force, though the first consist of only a dozen souls, and the second of twenty millions, forever by their discord and their accord yield the power of the English State.

[1] Preface to Wilkins's Translation of the Bhagvat Geeta.

CHAPTER XV

THE "TIMES."

The power of the newspaper is familiar in America, and in accordance with our political system. In England, it stands in antagonism with the feudal institutions, and it is all the more beneficent succor against the secretive tendencies of a monarchy. The celebrated Lord Somers "knew of no good law proposed and passed in his time, to which the public papers had not directed his attention." There is no corner and no night. A relentless inquisition drags every secret to the day, turns the glare of this solar microscope on every malfaisance, so as to make the public a more terrible spy than any foreigner; and no weakness can be taken advantage of by an enemy, since the whole people are already forewarned. Thus England rids herself of those incrustations which have been the ruin of old states. Of course, this inspection is feared. No antique privilege, no comfortable monopoly, but sees surely that its days are counted; the people are familiarized with the reason of reform, and, one by one, take away every argument of the obstructives. "So your grace likes the comfort of reading the newspapers," said Lord Mansfield to the Duke of Northumberland; "mark my words; you and I shall not live to see it, but this young gentleman (Lord Eldon) may, or it may be a little later; but a little sooner or later, these newspapers will most assuredly write the dukes of Northumberland out of their titles and possessions, and the country out of its king." The tendency in England towards social and political institutions like those of America, is inevitable, and the ability of its journals is the driving force.

England is full of manly, clever, well-bred men who possess the talent of writing off-hand pungent paragraphs, expressing with clearness and courage their opinion on any person or performance. Valuable or not, it is a skill that is rarely found, out of the English journals. The English do this, as they write poetry, as they ride and box, by being educated to it. Hundreds of clever Praeds, and Freres, and Froudes, and Hoods, and Hooks, and Maginns, and Mills, and Ma-

caulays, make poems or short essays for a journal, as they make speeches in Parliament and on the hustings, or as they shoot and ride. It is a quite accidental and arbitrary direction of their general ability. Rude health and spirits, an Oxford education, and the habits of society are implied, but not a ray of genius. It comes of the crowded state of the professions, the violent interest which all men take in politics, the facility of experimenting in the journals, and high pay.

The most conspicuous result of this talent is the "Times" newspaper. No power in England is more felt, more feared, or more obeyed. What you read in the morning in that journal, you shall hear in the evening in all society. It has ears everywhere, and its information is earliest, completest, and surest. It has risen, year by year, and victory by victory, to its present authority. I asked one of its old contributors, whether it had once been abler than it is now? "Never," he said; "these are its palmiest days." It has shown those qualities which are dear to Englishmen, unflinching adherence to its objects, prodigal intellectual ability, and a towering assurance, backed by the perfect organization in its printing-house, and its world-wide network of correspondence and reports. It has its own history and famous trophies. In 1820, it adopted the cause of Queen Caroline, and carried it against the king. It adopted a poor-law system, and almost alone lifted it through. When Lord Brougham was in power, it decided against him, and pulled him down. It declared war against Ireland, and conquered it. It adopted the League against the Corn Laws, and, when Cobden had begun to despair, it announced his triumph. It denounced and discredited the French Republic of 1848, and checked every sympathy with it in England, until it had enrolled 200,000 special constables to watch the Chartists, and make them ridiculous on the 10th April. It first denounced and then adopted the new French Empire, and urged the French Alliance and its results. It has entered into each municipal, literary, and social question, almost with a controlling voice. It has done bold and seasonable service in exposing frauds which threatened the commercial community. Meantime, it attacks its rivals by perfecting its

printing machinery, and will drive them out of circulation: for the only limit to the circulation of the "Times" is the impossibility of printing copies fast enough; since a daily paper can only be new and seasonable for a few hours. It will kill all but that paper which is diametrically in opposition; since many papers, first and last, have lived by their attacks on the leading journal.

The late Mr. Walter was printer of the "Times," and had gradually arranged the whole *materiel* of it in perfect system. It is told that when he demanded a small share in the proprietary, and was refused, he said, "As you please, gentlemen; and you may take away the 'Times' from this office, when you will; I shall publish the 'New Times,' next Monday morning." The proprietors, who had already complained that his charges for printing were excessive, found that they were in his power, and gave him whatever he wished.

I went one day with a good friend to the "Times" office, which was entered through a pretty garden-yard, in Printing-House Square. We walked with some circumspection, as if we were entering a powder-mill; but the door was opened by a mild old woman, and, by dint of some transmission of cards, we were at last conducted into the parlor of Mr. Morris, a very gentle person, with no hostile appearances. The statistics are now quite out of date, but I remember he told us that the daily printing was then 35,000 copies; that on the 1st March, 1848, the greatest number ever printed,—54,000 were issued; that since February, the daily circulation had increased by 8,000 copies. The old press they were then using printed five or six thousand sheets per hour; the new machine, for which they were then building an engine, would print twelve thousand per hour. Our entertainer confided us to a courteous assistant to show us the establishment, in which, I think, they employed a hundred and twenty men. I remember I saw the reporters' room, in which they redact their hasty stenographs, but the editor's room, and who is in it, I did not see, though I shared the curiosity of mankind respecting it.

The staff of the "Times" has always been made up of able men. Old Walter, Sterling, Bacon, Barnes, Alsiger, Horace Twiss, Jones Loyd, John Oxenford, Mr. Moseley,

Mr. Bailey, have contributed to its renown in their special departments. But it has never wanted the first pens for occasional assistance. Its private information is inexplicable, and recalls the stories of Fouché's police, whose omniscience made it believed that the Empress Josephine must be in his pay. It has mercantile and political correspondents in every foreign city; and its expresses outrun the despatches of the government. One hears anecdotes of the rise of its servants, as of the functionaries of the India House. I was told of the dexterity of one of its reporters, who, finding himself, on one occasion, where the magistrates had strictly forbidden reporters, put his hands into his coat-pocket, and with pencil in one hand, and tablet in the other, did his work.

The influence of this journal is a recognized power in Europe, and, of course, none is more conscious of it than its conductors. The tone of its articles has often been the occasion of comment from the official organs of the continental courts, and sometimes the ground of diplomatic complaint. What would the "Times" say? is a terror in Paris, in Berlin, in Vienna, in Copenhagen, and in Nepaul. Its consummate discretion and success exhibit the English skill of combination. The daily paper is the work of many hands, chiefly, it is said, of young men recently from the University, and perhaps reading law in chambers in London. Hence the academic elegance, and classic allusion, which adorn its columns. Hence, too, the heat and gallantry of its onset. But the steadiness of the aim suggests the belief that this fire is directed and fed by older engineers; as if persons of exact information, and with settled views of policy, supplied the writers with the basis of fact, and the object to be attained, and availed themselves of their younger energy and eloquence to plead the cause. Both the council and the executive departments gain by this division. Of two men of equal ability, the one who does not write, but keeps his eye on the course of public affairs, will have the higher judicial wisdom. But the parts are kept in concert; all the articles appear to proceed from a single will. The "Times" never disapproves of what itself has said, or cripples itself by apology for the absence of the editor, or the indiscretion of him who held the pen. It speaks out bluff and bold, and sticks to what it says.

It draws from any number of learned and skilful contributors; but a more learned and skilful person supervises, corrects, and coördinates. Of this closet, the secret does not transpire. No writer is suffered to claim the authorship of any paper; everything good, from whatever quarter, comes out editorially; and thus, by making the paper everything, and those who write it nothing, the character and the awe of the journal gain.

The English like it for its complete information. A statement of fact in the "Times" is as reliable as a citation from Hansard. Then, they like its independence; they do not know, when they take it up, what their paper is going to say: but, above all, for the nationality and confidence of its tone. It thinks for them all; it is their understanding and day's ideal daguerreotyped. When I see them reading its columns, they seem to me becoming every moment more British. It has the national courage, not rash and petulant, but considerate and determined. No dignity or wealth is a shield from its assault. It attacks a duke as readily as a policeman, and with the most provoking airs of condescension. It makes rude work with the Board of Admiralty. The Bench of Bishops is still less safe. One Bishop fares badly for his rapacity, and another for his bigotry, and a third for his courtliness. It addresses occasionally a hint to Majesty itself, and sometimes a hint which is taken. There is an air of freedom even in their advertising columns, which speaks well for England to a foreigner. On the days when I arrived in London in 1847, I read among the daily announcements, one offering a reward of fifty pounds to any person who would put a nobleman, described by name and title, late a member of Parliament, into any county jail in England, he having been convicted of obtaining money under false pretences.

Was never such arrogancy as the tone of this paper. Every slip of an Oxonian or Cantabrigian who writes his first leader, assumes that we subdued the earth before we sat down to write this particular "Times." One would think, the world was on its knees to the "Times" Office, for its daily breakfast. But this arrogance is calculated. Who would care for it if it "surmised," or "dared to confess," or "ventured to predict," &c. No; *it is so,* and so it shall be.

The morality and patriotism of the "Times" claims only to be representative, and by no means ideal. It gives the argument, not of the majority, but of the commanding class. Its editors know better than to defend Russia, or Austria, or English vested rights, on abstract grounds. But they give a voice to the class who, at the moment, take the lead; and they have an instinct for finding where the power now lies, which is eternally shifting its banks. Sympathizing with and speaking for the class that rules the hour, yet being apprised of every ground-swell, every Chartist resolution, every Church squabble, every strike in the mills, they detect the first tremblings of change. They watch the hard and bitter struggles of the authors of each liberal movement, year by year,—watching them only to taunt and obstruct them,—until, at last, when they see that these have established their fact, that power is on the point of passing to them,—they strike in, with the voice of a monarch, astonish those whom they succor, as much as those whom they desert, and make victory sure. Of course, the aspirants see that the "Times" is one of the goods of fortune, not to be won but by winning their cause.

"Punch" is equally an expression of English good sense, as the "London Times." It is the comic version of the same sense. Many of its caricatures are equal to the best pamphlets, and will convey to the eye in an instant the popular view which was taken of each turn of public affairs. Its sketches are usually made by masterly hands, and sometimes with genius; the delight of every class, because uniformly guided by that taste which is tyrannical in England. It is a new trait of the nineteenth century that the wit and humor of England, as in Punch, so in the humorists, Jerrold, Dickens, Thackeray, Hood, have taken the direction of humanity and freedom.

The "Times," like every important institution, shows the way to a better. It is a living index of the colossal British power. Its existence honors the people who dare to print all they know, dare to know all the facts, and do not wish to be flattered by hiding the extent of the public disaster. There is always safety in valor. I wish I could add that this journal aspired to deserve the power it wields, by

guidance of the public sentiment to the right. It is usually pretended, in Parliament and elsewhere, that the English press has a high tone,—which it has not. It has an imperial tone as of a powerful and independent nation. But as with other empires, its tone is prone to be official, and even officinal. The "Times" shares all the limitations of the governing classes, and wishes never to be in a minority. If only it dared to cleave to the right, to show the right to be the only expedient, and feed its batteries from the central heart of humanity, it might not have so many men of rank among its contributors, but genius would be its cordial and invincible ally; it might now and then bear the brunt of formidable combinations, but no journal is ruined by wise courage. It would be the natural leader of British reform; its proud function, that of being the voice of Europe, the defender of the exile and patriot against despots, would be more effectually discharged; it would have the authority which is claimed for that dream of good men not yet come to pass, an International Congress; and the least of its victories would be to give to England a new millennium of beneficent power.

CHAPTER XVI

STONEHENGE

It had been agreed between my friend Mr. C. and me, that before I left England we should make an excursion together to Stonehenge, which neither of us had seen; and the project pleased my fancy with the double attraction of the monument and the companion. It seemed a bringing together of extreme points, to visit the oldest religious monument in Britain, in company with her latest thinker, and one whose influence may be traced in every contemporary book. I was glad to sum up a little my experiences, and to exchange a few reasonable words on the aspects of England, with a man on whose genius I set a very high value, and who had as much penetration, and as severe a theory of duty, as any person in it. On Friday, 7th July, we took the

South Western Railway through Hampshire to Salisbury, where we found a carriage to convey us to Amesbury. The fine weather and my friend's local knowledge of Hampshire, in which he is wont to spend a part of every summer, made the way short. There was much to say, too, of the travelling Americans, and their usual objects in London. I thought it natural that they should give some time to works of art collected here, which they cannot find at home, and a little to scientific clubs and museums, which at this moment, make London very attractive. But my philosopher was not contented. Art and "high art" is a favorite target for his wit. "Yes, *Kunst* is a great delusion, and Goethe and Schiller wasted a great deal of good time on it:"—and he thinks he discovers that old Goethe found this out, and, in his later writings, changed his tone. As soon as men begin to talk of art, architecture, and antiquities, nothing good comes of it. He wishes to go through the British Museum in silence, and thinks a sincere man will see something, and say nothing. In these days, he thought, it would become an architect to consult only the grim necessity, and say, "I can build you a coffin for such dead persons as you are, and for such dead purposes as you have, but you shall have no ornament." For the science, he had, if possible, even less tolerance, and compared the savans of Somerset House to the boy who asked Confucius "how many stars in the sky?" Confucius replied, "he minded things near him:" then said the boy, "how many hairs are there in your eyebrows?" Confucius said, "he didn't know and didn't care."

Still speaking of the Americans, C. complained that they dislike the coldness and exclusiveness of the English, and run away to France, and go with their countrymen, and are amused, instead of manfully staying in London, and confronting Englishmen, and acquiring their culture, who really have much to teach them.

I told C. that I was easily dazzled, and was accustomed to concede readily all that an Englishman would ask; I saw everywhere in the country proofs of sense and spirit, and success of every sort: I like the people: they are as good as they are handsome; they have everything, and can do everything: but meantime, I surely know that, as soon

as I return to Massachusetts, I shall lapse at once into the feeling, which the geography of America inevitably inspires, that we play the game with immense advantage; that there and not here is the seat and centre of the British race; and that no skill or activity can long compete with the prodigious natural advantages of that country, in the hands of the same race; and that England, an old and exhausted island, must one day be contented, like other parents, to be strong only in her children. But this was a proposition which no Englishman of whatever condition can easily entertain.

We left the train at Salisbury, and took a carriage to Amesbury, passing by Old Sarum, a bare, treeless hill, once containing the town which sent two members to Parliament, —now, not a hut;—and, arriving at Amesbury, stopped at the George Inn. After dinner, we walked to Salisbury Plain. On the broad downs, under the gray sky, not a house was visible, nothing but Stonehenge, which looked like a group of brown dwarfs in the wide expanse,—Stonehenge and the barrows,—which rose like green bosses about the plain, and a few hayricks. On the top of a mountain, the old temple would not be more impressive. Far and wide a few shepherds with their flocks sprinkled the plain, and a bagman drove along the road. It looked as if the wide margin given in this crowded isle to this primeval temple were accorded by the veneration of the British race to the old egg out of which all their ecclesiastical structures and history had proceeded. Stonehenge is a circular colonnade with a diameter of a hundred feet, and enclosing a second and third colonnade within. We walked round the stones, and clambered over them, to wont ourselves with their strange aspect and groupings, and found a nook sheltered from the wind among them, where C. lighted his cigar. It was pleasant to see that just this simplest of all simple structures,—two upright stones and a lintel laid across,—had long outstood all later churches, and all history, and were like what is most permanent on the face of the planet: these, and the barrows,—mere mounds (of which there are a hundred and sixty within a circle of three miles about Stonehenge), like the same mound on the plain of Troy, which still makes good to the passing mariner on Hellespont the vaunt of

Homer and the fame of Achilles. Within the enclosure, grow buttercups, nettles, and, all around, wild thyme, daisy, meadowsweet, goldenrod, thistle, and the carpeting grass. Over us, larks were soaring and singing,—as my friend said, "the larks which were hatched last year, and the wind which was hatched many thousand years ago." We counted and measured by paces the biggest stones, and soon knew as much as any man can suddenly know of the inscrutable temple. There are ninety-four stones, and there were once probably one hundred and sixty. The temple is circular, and uncovered, and the situation fixed astronomically,—the grand entrances here, and at Abury, being placed exactly northeast, "as all the gates of the old cavern temples are." How came the stones here? for these *sarsens*, or Druidical sandstones, are not found in this neighborhood. The *sacrificial stone*, as it is called, is the only one in all these blocks, that can resist the action of fire, and as I read in the books, must have been brought one hundred and fifty miles.

On almost every stone we found the marks of the mineralogist's hammer and chisel. The nineteen smaller stones of the inner circle are of granite. I, who had just come from Professor Sedgwick's Cambridge Museum of megatheria and mastodons, was ready to maintain that some cleverer elephants or mylodonta had borne off and laid these rocks one on another. Only the good beasts must have known how to cut a well-wrought tenon and mortise, and to smooth the surface of some of the stones. The chief mystery is that any mystery should have been allowed to settle on so remarkable a monument, in a country on which all the muses have kept their eyes now for eighteen hundred years. We are not yet too late to learn much more than is known of this structure. Some diligent Fellowes or Layard will arrive, stone by stone, at the whole history, by that exhaustive British sense and perseverance, so whimsical in its choice of objects, which leaves its own Stonehenge, or Choir Gaur to the rabbits, whilst it opens pyramids, and uncovers Nineveh. Stonehenge, in virtue of the simplicity of its plan, and its good preservation, is as if new and recent; and, a thousand years hence, men will thank this age for the accurate history it will yet eliminate. We walked in and out,

and took again and again a fresh look at the uncanny stones. The old sphinx put our petty differences of nationality out of sight. To these conscious stones we two pilgrims were alike known and near. We could equally well revere their old British meaning. My philosopher was subdued and gentle. In this quiet house of destiny, he happened to say, "I plant cypresses wherever I go, and if I am in search of pain, I cannot go wrong." The spot, the gray blocks, and their rude order, which refuses to be disposed of, suggested to him the flight of ages, and the succession of religions. The old times of England impress C. much: he reads little, he says, in these last years, but "*Acta Sanctorum*," the fifty-three volumes of which are in the "London Library." He finds all English history therein. He can see, as he reads, the old saint of Iona sitting there, and writing, a man to men. The *Acta Sanctorum* show plainly that the men of those times believed in God, and in the immortality of the soul, as their abbeys and cathedrals testify: now, even the puritanism is all gone. London is pagan. He fancied that greater men had lived in England, than any of her writers; and, in fact, about the time when those writers appeared, the last of these were already gone.

We left the mound in the twilight, with the design to return the next morning, and coming back two miles to our inn, we were met by little showers, and late as it was, men and women were out attempting to protect their spread windrows. The grass grows rank and dark in the showery England. At the inn, there was only milk for one cup of tea. When we called for more, the girl brought us three drops. My friend was annoyed who stood for the credit of an English inn, and still more, the next morning, by the dogcart, sole procurable vehicle, in which we were to be sent to Wilton. I engaged the local antiquary, Mr. Brown, to go with us to Stonehenge, on our way, and show us what he knew of the "astronomical" and "sacrificial" stones. I stood on the last, and he pointed to the upright, or rather, inclined stone, called the "astronomical," and bade me notice that its top ranged with the sky-line. "Yes." Very well. Now, at the summer solstice, the sun rises exactly over the top of that stone, and, at the Druidical temple at Abury,

there is also an astronomical stone in the same relative positions.

In the silence of tradition, this one relation to science becomes an important clew; but we were content to leave the problem with the rocks. Was this the "Giants' Dance" which Merlin brought from Killaraus, in Ireland, to be Uther Pendragon's monument to the British nobles whom Hengist slaughtered here, as Geoffrey of Monmouth relates? or was it a Roman work, as Inigo Jones explained to King James; or identical in design and style with the East Indian temples of the sun; as Davies in the Celtic Researches maintains? Of all the writers, Stukeley is the best. The heroic antiquary, charmed with the geometric perfections of his ruin, connects it with the oldest monuments and religion of the world, and, with the courage of his tribe, does not stick to say, "the Deity who made the world by the scheme of Stonehenge." He finds that the *cursus*[1] on Salisbury Plain stretches across the downs, like a line of latitude upon the globe, and the meridian line of Stonehenge passes exactly through the middle of this *cursus*. But here is the high point of the theory: the Druids had the magnet; laid their courses by it; their cardinal points in Stonehenge, Ambresbury, and elsewhere, which vary a little from true east, and west, followed the variations of the compass. The Druids were Phœnicians. The name of the magnet is *lapis Heracleus*, and Hercules was the god of the Phœnicians. Hercules, in the legend, drew his bow at the sun, and the sun-god gave him a golden cup, with which he sailed over the ocean. What was this, but a compass-box? This cup or little boat, in which the magnet was made to float on water, and so show the north, was probably its first form, before it was suspended on a pin. But science was an *arcanum*, and, as Britain was a Phœnician secret, so they kept their compass a secret, and it was lost with the Tyrian commerce. The golden fleece, again, of Jason, was the compass,—a bit of loadstone, easily supposed to be the only one in the world,

[1] Connected with Stonehenge are an avenue and a *cursus*. The avenue is a narrow road of raised earth, extending 594 yards in a straight line from the grand entrance, then dividing into two branches, which led, severally, to a row of barrows; and to the *cursus*,—an artificially formed flat tract of ground. This is half a mile northeast from Stonehenge, bounded by banks and ditches, 3,036 yards long, by 110 broad.

and therefore naturally awakening the cupidity and ambition of the young heroes of a maritime nation to join in an expedition to obtain possession of this wise stone. Hence the fable that the ship Argo was loquacious and oracular. There is also some curious coincidence in the names. Apollodorus makes *Magnes* the son of *Æolus,* who married *Nais.* On hints like these, Stukeley builds again the grand colonnade into historic harmony, and computing backward by the known variations of the compass, bravely assigns the year 406 before Christ for the date of the temple.

For the difficulty of handling and carrying stones of this size, the like is done in all cities, every day, with no other aid than horse power. I chanced to see a year ago men at work on the substructure of a house in Bowdoin Square, in Boston, swinging a block of granite the size of the largest of the Stonehenge columns with an ordinary derrick. The men were common masons, with paddies to help, nor did they think they were doing anything remarkable. I suppose, there were as good men a thousand years ago. And we wonder how Stonehenge was built and forgotten. After spending half an hour on the spot, we set forth in our dog-cart over the downs for Wilton, C. not suppressing some threats and evil omens on the proprietors, for keeping these broad plains a wretched sheep-walk, when so many thousands of English men were hungry and wanted labor. But I heard afterwards that it is not an economy to cultivate this land, which only yields one crop on being broken up, and is then spoiled.

We came to Wilton and to Wilton Hall,—the renowned seat of the Earls of Pembroke, a house known to Shakspeare and Massinger, the frequent home of Sir Philip Sidney, where he wrote the Arcadia; where he conversed with Lord Brooke, a man of deep thought, and a poet, who caused to be engraved on his tombstone, "Here lies Fulke Greville Lord Brooke, the friend of Sir Philip Sidney." It is now the property of the Earl of Pembroke, and the residence of his brother, Sidney Herbert, Esq., and is esteemed a noble specimen of English manor-hall. My friend had a letter from Mr. Herbert to his housekeeper, and the house was shown. The state drawing-room is a double cube, 30 feet

high, by 30 feet wide, by 60 feet long: the adjoining room is a single cube, of 30 feet every way. Although these apartments and the long library were full of good family portraits, Vandykes and others, and though there were some good pictures, and a quadrangle cloister full of antique and modern statuary,—to which C., catalogue in hand, did all too much justice,—yet the eye was still drawn to the windows, to a magnificent lawn, on which grew the finest cedars in England. I had not seen more charming grounds. We went out, and walked over the estate. We crossed a bridge built by Inigo Jones over a stream, of which the gardener did not know the name (*Qu.* Alph?), watched the deer; climbed to the lonely sculptured summer house, on a hill backed by a wood; came down into the Italian garden, and into a French pavilion, garnished with French busts; and so again to the house, where we found a table laid for us with bread, meats, peaches, grapes, and wine.

On leaving Wilton House, we took the coach for Salisbury. The Cathedral, which was finished 600 years ago, has even a spruce and modern air, and its spire is the highest in England. I know not why, but I had been more struck with one of no fame at Coventry, which rises 300 feet from the ground, with the lightness of a mullein-plant, and not at all implicated with the church. Salisbury is now esteemed the culmination of the Gothic art in England, as the buttresses are fully unmasked, and honestly detailed from the sides of the pile. The interior of the Cathedral is obstructed by the organ in the middle, acting like a screen. I know not why in real architecture the hunger of the eye for length of line is so rarely gratified. The rule of art is that a colonnade is more beautiful the longer it is, and that *ad infinitum*. And the nave of a church is seldom so long that it need be divided by a screen.

We loitered in the church, outside the choir, whilst service was said. Whilst we listened to the organ, my friend remarked, the music is good, and yet not quite religious, but somewhat as if a monk were panting to some fine Queen of Heaven. C. was unwilling, and we did not ask to have the choir shown us, but returned to our inn, after seeing another old church of the place. We passed in the train

Clarendon Park, but could see little but the edge of a wood, though C. had wished to pay closer attention to the birthplace of the Decrees of Clarendon. At Bishopstoke we stopped, and found Mr. H., who received us in his carriage, and took us to his house at Bishops Waltham.

On Sunday, we had much discourse on a very rainy day. My friends asked whether there were any Americans?—any with an American idea,—any theory of the right future of that country? Thus challenged, I bethought myself neither of caucuses nor congress, neither of presidents nor of cabinet-ministers, nor of such as would make of America another Europe. I thought only of the simplest and purest minds; I said, "Certainly yes;—but those who hold it are fanatics of a dream which I should hardly care to relate to your English ears, to which it might be only ridiculous,—and yet it is the only true." So I opened the dogma of no-government and non-resistance, and anticipated the objections and the fun, and procured a kind of hearing for it. I said, it is true that I have never seen in any country a man of sufficient valor to stand for this truth, and yet it is plain to me that no less valor than this can command my respect. I can easily see the bankruptcy of the vulgar musket-worship,—though great men be musket-worshippers;—and 'tis certain, as God liveth, the gun that does not need another gun, the law of love and justice alone, can effect a clean revolution. I fancied that one or two of my anecdotes made some impression on C., and I insisted that the manifest absurdity of the view to English feasibility could make no difference to a gentleman; that as to our secure tenure of our mutton-chop and spinage in London or in Boston, the soul might quote Talleyrand, *"Monsieur, je n'en vois pas la nécessité."*[2] As I had thus taken in the conversation the saint's part, when dinner was announced, C. refused to go out before me,—"he was altogether too wicked." I planted my back against the wall, and our host wittily rescued us from the dilemma, by saying, he was the wickedest, and would walk out first, then C. followed, and I went last.

On the way to Winchester, whither our host accompanied

[2] *"Mais, Monseigneur, il faut que j'existe."*

us in the afternoon, my friends asked many questions respecting American landscape, forests, houses,—my house, for example. It is not easy to answer these queries well. There I thought, in America, lies nature sleeping, overgrowing, almost conscious, too much by half for man in the picture, and so giving a certain *tristesse,* like the rank vegetation of swamps and forests seen at night, steeped in dews and rains, which it loves; and on it man seems not able to make much impression. There, in that great sloven continent, in high Alleghany pastures, in the sea-wide, sky skirted prairie, still sleeps and murmurs and hides the great mother, long since driven away from the trim hedge-rows and over-cultivated garden of England. And, in England, I am quite too sensible of this. Every one is on his good behavior, and must be dressed for dinner at six. So I put off my friends with very inadequate details, as best I could.

Just before entering Winchester, we stopped at the Church of Saint Cross, and, after looking through the quaint antiquity, we demanded a piece of bread and a draught of beer, which the founder, Henry de Blois, in 1136, commanded should be given to every one who should ask it at the gate. We had both, from the old couple who take care of the church. Some twenty people, every day, they said, make the same demand. This hospitality of seven hundred years' standing did not hinder C. from pronouncing a malediction on the priest who receives £2000 a year, that were meant for the poor, and spends a pittance on this small beer and crumbs.

In the Cathedral I was gratified, at least by the ample dimensions. The length of line exceeds that of any other English church; being 556 feet by 250 in breadth of transept. I think I prefer this church to all I have seen, except Westminster and York. Here was Canute buried, and here Alfred the Great was crowned and buried, and here the Saxon kings: and, later, in his own church, William of Wykeham. It is very old: part of the crypt into which we went down and saw the Saxon and Norman arches of the old church on which the present stands, was built fourteen or fifteen hundred years ago. Sharon Turner says, "Alfred was buried at Winchester, in the Abbey he had founded

there, but his remains were removed by Henry I. to the new Abbey in the meadows at Hyde, on the northern quarter of the city, and laid under the high altar. The building was destroyed at the Reformation, and what is left of Alfred's body now lies covered by modern buildings, or buried in the ruins of the old."[3] William of Wykeham's shrine tomb was unlocked for us, and C. took hold of the recumbent statue's marble hands, and patted them affectionately, for he rightly values the brave man who built Windsor, and this Cathedral, and the School here, and New College at Oxford. But it was growing late in the afternoon. Slowly we left the old house, and parting with our host, we took the train for London.

CHAPTER XVII

PERSONAL

In these comments on an old journey now revised after seven busy years have much changed men and things in England, I have abstained from reference to persons, except in the last chapter, and in one or two cases where the fame of the parties seemed to have given the public a property in all that concerned them. I must further allow myself a few notices, if only as an acknowledgment of debts that cannot be paid. My journeys were cheered by so much kindness from new friends, that my impression of the island is bright with agreeable memories both of public societies and of households: and, what is nowhere better found than in England, a cultivated person fitly surrounded by a happy home, "with honor, love, obedience, troops of friends," is of all institutions the best. At the landing in Liverpool, I found my Manchester correspondent awaiting me, a gentleman whose kind reception was followed by a train of friendly and effective attentions which never rested whilst I remained in the country. A man of sense and of letters, the editor of a powerful local journal, he added to solid virtues an infinite sweetness and *bonhommie*. There seemed a pool of honey

[3] History of the Anglo-Saxons, I., 599.

about his heart which lubricated all his speech and action with fine jets of mead. An equal good fortune attended many later accidents of my journey, until the sincerity of English kindness ceased to surprise. My visit fell in the fortunate days when Mr. Bancroft was the American Minister in London, and at his house, or through his good offices, I had easy access to excellent persons and to privileged places. At the house of Mr. Carlyle, I met persons eminent in society and in letters. The privileges of the Athenæum and of the Reform Clubs were hospitably opened to me, and I found much advantage in the circles of the "Geologic," the "Antiquarian," and the "Royal Societies." Every day in London gave me new opportunities of meeting men and women who give splendor to society. I saw Rogers, Hallam, Macaulay, Milnes, Milman, Barry Cornwall, Dickens, Thackeray, Tennyson, Leigh Hunt, D'Israeli, Helps, Wilkinson, Bailey, Kenyon, and Forster: the younger poets, Clough, Arnold, and Patmore; and, among the men of science, Robert Brown, Owen, Sedgwick, Faraday, Buckland, Lyell, De la Beche, Hooker, Carpenter, Babbage, and Edward Forbes. It was my privilege also to converse with Miss Baillie, with Lady Morgan, with Mrs. Jameson, and Mrs. Somerville. A finer hospitality made many private houses not less known and dear. It is not in distinguished circles that wisdom and elevated characters are usually found, or, if found, not confined thereto; and my recollections of the best hours go back to private conversations in different parts of the kingdom, with persons little known. Nor am I insensible to the courtesy which frankly opened to me some noble mansions, if I do not adorn my page with their names. Among the privileges of London, I recall with pleasure two or three signal days, one at Kew, where Sir William Hooker showed me all the riches of the vast botanic garden; one at the Museum, where Sir Charles Fellowes explained in detail the history of his Ionic trophy-monument; and still another, on which Mr. Owen accompanied my countryman Mr. H. and myself through the Hunterian Museum.

The like frank hospitality, bent on real service, I found among the great and the humble, wherever I went; in Birmingham, in Oxford, in Leicester, in Nottingham, in Shef-

field, in Manchester, in Liverpool. At Edinburgh, through the kindness of Dr. Samuel Brown, I made the acquaintance of De Quincey, of Lord Jeffrey, of Wilson, of Mrs. Crowe, of the Messrs. Chambers, and of a man of high character and genius, the short-lived painter, David Scott.

At Ambleside, in March, 1848, I was for a couple of days the guest of Miss Martineau, then newly returned from her Egyptian tour. On Sunday afternoon I accompanied her to Rydal Mount. And as I have recorded a visit to Wordsworth, many years before, I must not forget this second interview. We found Mr. Wordsworth asleep on the sofa. He was at first silent and indisposed, as an old man suddenly waked, before he had ended his nap; but soon became full of talk on the French news. He was nationally bitter on the French: bitter on Scotchmen, too. No Scotchman, he said, can write English. He detailed the two models, on one or the other of which all the sentences of the historian Robertson are framed. Nor could Jeffrey nor the Edinburgh Reviewers write English, nor can . . . , who is a pest to the English tongue. Incidentally he added, Gibbon cannot write English. The Edinburgh Review wrote what would tell and what would sell. It had however changed the tone of its literary criticism from the time when a certain letter was written to the editor by Coleridge. Mrs. W. had the editor's answer in her possession. Tennyson he thinks a right poetic genius, though with some affectation. He had thought an elder brother of Tennyson at first the better poet, but must now reckon Alfred the true one. . . . In speaking of I know not what style, he said, "to be sure, it was the manner, but then you know the matter always comes out of the manner." . . . He thought Rio Janeiro the best place in the world for a great capital city. . . . We talked of English national character. I told him, it was not creditable that no one in all the country knew anything of Thomas Taylor, the Platonist, whilst in every American library his translations are found. I said, if Plato's Republic were published in England as a new book to-day, do you think it would find any readers?—he confessed, it would not: "And yet," he added after a pause, with that complacency which never deserts a true-born Englishman, "and yet we have embodied it all."

His opinions of French, English, Irish, and Scotch seemed rashly formulized from little anecdotes of what had befallen himself and members of his family, in a diligence or stage-coach. His face sometimes lighted up, but his conversation was not marked by special force or elevation. Yet perhaps it is a high compliment to the cultivation of the English generally, when we find such a man not distinguished. He had a healthy look, with a weather-beaten face, his face corrugated, especially the large nose.

Miss Martineau, who lived near him, praised him to me not for his poetry, but for thrift and economy; for having afforded to his country-neighbors an example of a modest household, where comfort and culture were secured without any display. She said that, in his early housekeeping at the cottage where he first lived, he was accustomed to offer his friends bread and plainest fare: if they wanted anything more, they must pay him for their board. It was the rule of the house. I replied that it evinced English pluck more than any anecdote I knew. A gentleman in the neighborhood told the story of Walter Scott's staying once for a week with Wordsworth, and slipping out every day under pretence of a walk, to the Swan Inn, for a cold cut and porter; and one day passing with Wordsworth the inn, he was betrayed by the landlord's asking him if he had come for his porter. Of course, this trait would have another look in London, and there you will hear from different literary men that Wordsworth had no personal friend, that he was not amiable, that he was parsimonious, &c. Landor, always generous, says that he never praised anybody. A gentleman in London showed me a watch that once belonged to Milton, whose initials are engraved on its face. He said, he once showed this to Wordsworth, who took it in one hand, then drew out his own watch, and held it up with the other, before the company, but no one making the expected remark, he put back his own in silence. I do not attach much importance to the disparagement of Wordsworth among London scholars. Who reads him well will know that in following the strong bent of his genius, he was careless of the many, careless also of the few, self-assured that he should "create the taste by which he is to be enjoyed." He lived long enough to witness the revolu-

tion he had wrought, and "to see what he foresaw." There are torpid places in his mind, there is something hard and sterile in his poetry, want of grace and variety, want of due catholicity and cosmopolitan scope: he had conformities to English politics and traditions; he had egotistic puerilities in the choice and treatment of his subjects; but let us say of him that, alone in his time, he treated the human mind well, and with an absolute trust. His adherence to his poetic creed rested on real inspirations. The Ode on Immortality is the high-water mark which the intellect has reached in this age. New means were employed, and new realms added to the empire of the muse, by his courage.

CHAPTER XVIII

RESULT

England is the best of actual nations. It is no ideal framework, it is an old pile built in different ages, with repairs, additions, and makeshifts; but you see the poor best you have got. London is the epitome of our times, and the Rome of to-day. Broad-fronted, broad-bottomed Teutons, they stand in solid phalanx foursquare to the points of compass; they constitute the modern world, they have earned their vantage-ground, and held it through ages of adverse possession. They are well marked and differing from other leading races. England is tender-hearted. Rome was not. England is not so public in its bias; private life is its place of honor. Truth in private life, untruth in public, marks these home-loving men. Their political conduct is not decided by general views, but by internal intrigues and personal and family interest. They cannot readily see beyond England. The history of Rome and Greece, when written by their scholars, degenerates into English party pamphlets. They cannot see beyond England, nor in England can they transcend the interests of the governing classes. "English principles" mean a primary regard to the interests of property. England, Scotland, and Ireland combine to check the colonies. England and Scotland combine to check Irish manufactures and trade.

England rallies at home to check Scotland. In England, the strong classes check the weaker. In the home population of near thirty millions, there are but one million voters. The Church punishes dissent, punishes education. Down to a late day, marriages performed by dissenters were illegal. A bitter class-legislation gives power to those who are rich enough to buy a law. The game-laws are a proverb of oppression. Pauperism incrusts and clogs the state, and in hard times becomes hideous. In bad seasons, the porridge was diluted. Multitudes lived miserably by shell-fish and sea-ware. In cities, the children are trained to beg, until they shall be old enough to rob. Men and women were convicted of poisoning scores of children for burial-fees. In Irish districts, men deteriorated in size and shape, the nose sunk, the gums were exposed, with diminished brain and brutal form. During the Australian emigration, multitudes were rejected by the commissioners as being too emaciated for useful colonists. During the Russian war, few of those that offered as recruits were found up to the medical standard, though it had been reduced.

The foreign policy of England, though ambitious and lavish of money, has not often been generous or just. It has a principal regard to the interest of trade, checked however by the aristocratic bias of the ambassador, which usually puts him in sympathy with the continental Courts. It sanctioned the partition of Poland, it betrayed Genoa, Sicily, Parga, Greece, Turkey, Rome, and Hungary.

Some public regards they have. They have abolished slavery in the West Indies, and put an end to human sacrifices in the East. At home they have a certain statute hospitality. England keeps open doors, as a trading country must, to all nations. It is one of their fixed ideas, and wrathfully supported by their laws in unbroken sequence for a thousand years. In *Magna Charta* it was ordained that all "merchants shall have safe and secure conduct to go out and come into England, and to stay there, and to pass as well by land as by water, to buy and sell by the ancient allowed customs, without any evil toll, except in time of war, or when they shall be of any nation at war with us." It is a statute and obliged hospitality, and peremptorily maintained. But

this shop-rule had one magnificent effect. It extends its cold unalterable courtesy to political exiles of every opinion, and is a fact which might give additional light to that portion of the planet seen from the farthest star. But this perfunctory hospitality puts no sweetness into their unaccommodating manners, no check on that puissant nationality which makes their existence incompatible with all that is not English.

What we must say about a nation is a superficial dealing with symptoms. We cannot go deep enough into the biography of the spirit who never throws himself entire into one hero, but delegates his energy in parts or spasms to vicious and defective individuals. But the wealth of the source is seen in the plenitude of English nature. What variety of power and talent; what facility and plenteousness of knighthood, lordship, ladyship, royalty, loyalty; what a proud chivalry is indicated in "Collins's Peerage," through eight hundred years! What dignity resting on what reality and stoutness! What courage in war, what sinew in labor, what cunning workmen, what inventors and engineers, what seamen and pilots, what clerks and scholars! No one man and no few men can represent them. It is a people of myriad personalities. Their many-headedness is owing to the advantageous position of the middle class, who are always the source of letters and science. Hence the vast plenty of their æsthetic production. As they are many-headed, so they are many-nationed: their colonization annexes archipelagoes and continents, and their speech seems destined to be the universal language of men. I have noted the reserve of power in the English temperament. In the island, they never let out all the length of all the reins, there is no Berserkir rage, no abandonment or ecstasy of will or intellect, like that of the Arabs in the time of Mahomet, or like that which intoxicated France in 1789. But who would see the uncoiling of that tremendous spring, the explosion of their well-husbanded forces, must follow the swarms which, pouring now for two hundred years from the British islands, have sailed, and rode, and traded, and planted, through all climates, mainly following the belt of empire, the temperate zones, carrying the Saxon seed, with its instinct for liberty and law, for arts and for thought,—acquiring under some skies a more electric

energy than the native air allows,—to the conquest of the globe. Their colonial policy, obeying the necessities of a vast empire, has become liberal. Canada and Australia have been contented with substantial independence. They are expiating the wrongs of India, by benefits; first, in works for the irrigation of the peninsula, and roads and telegraphs; and secondly, in the instruction of the people, to qualify them for self-government, when the British power shall be finally called home.

Their mind is in a state of arrested development,—a divine cripple like Vulcan; a blind *savant* like Huber and Sanderson. They do not occupy themselves on matters of general and lasting import, but on a corporeal civilization, on goods that perish in the using. But they read with good intent, and what they learn they incarnate. The English mind turns every abstraction it can receive into a portable utensil, or a working institution. Such is their tenacity, and such their practical turn, that they hold all they gain. Hence we say that only the English race can be trusted with freedom,—freedom which is double-edged and dangerous to any but the wise and robust. The English designate the kingdoms emulous of free institutions, as the sentimental nations. Their culture is not an outside varnish, but is thorough and secular in families and the race. They are oppressive with their temperament, and all the more that they are refined. I have sometimes seen them walk with my countrymen when I was forced to allow them every advantage, and their companions seemed bags of bones.

There is cramp limitation in their habit of thought, sleepy routine, and a tortoise's instinct to hold hard to the ground with his claws, lest he should be thrown on his back. There is a drag of inertia which resists reform in every shape;—law-reform, army-reform, extension of suffrage, Jewish franchise, Catholic emancipation,—the abolition of slavery, of impressment, penal code, and entails. They praise this drag, under the formula that it is the excellence of the British constitution, that no law can anticipate the public opinion. These poor tortoises must hold hard, for they feel no wings sprouting at their shoulders. Yet somewhat divine warms at their heart, and waits a happier hour. It hides in their sturdy will. "Will," said the old philosophy, "is the measure of power,"

and personality is the token of this race. *Quid vult valde vult.* What they do they do with a will. You cannot account for their success by their Christianity, commerce, charter, common law, Parliament, or letters, but by the contumacious sharp-tongued energy of English *naturel,* with a poise impossible to disturb, which makes all these its instruments. They are slow and reticent, and are like a dull good horse which lets every nag pass him, but with whip and spur will run down every racer in the field. They are right in their feeling, though wrong in their speculation.

The feudal system survives in the steep inequality of property and privilege, in the limited franchise, in the social barriers which confine patronage and promotion to a caste, and still more in the submissive ideas pervading these people. The fagging of the schools is repeated in the social classes. An Englishman shows no mercy to those below him in the social scale, as he looks for none from those above him: any forbearance from his superiors surprises him, and they suffer in his good opinion. But the feudal system can be seen with less pain on large historical grounds. It was pleaded in mitigation of the rotten borough, that it worked well, that substantial justice was done. Fox, Burke, Pitt, Erskine, Wilberforce, Sheridan, Romilly, or whatever national man, were by this means sent to Parliament, when their return by large constituencies would have been doubtful. So now we say that the right measures of England are the men it bred; that it has yielded more able men in five hundred years than any other nation; and, though we must not play Providence, and balance the chances of producing ten great men against the comfort of ten thousand mean men, yet retrospectively we may strike the balance, and prefer one Alfred, one Shakspeare, one Milton, one Sidney, one Raleigh, one Wellington, to a million foolish democrats.

The American system is more democratic, more humane; yet the American people do not yield better or more able men, or more inventions or books or benefits, than the English. Congress is not wiser or better than Parliament. France has abolished its suffocating old *régime,* but is not recently marked by any more wisdom or virtue.

The power of performance has not been exceeded,—the

creation of value. The English have given importance to individuals, a principal end and fruit of every society. Every man is allowed and encouraged to be what he is, and is guarded in the indulgence of his whim. "Magna Charta," said Rushworth, "is such a fellow that he will have no sovereign." By this general activity, and by this sacredness of individuals, they have in seven hundred years evolved the principles of freedom. It is the land of patriots, martyrs, sages, and bards, and if the ocean out of which it emerged should wash it away, it will be remembered as an island famous for immortal laws, for the announcements of original right which make the stone tables of liberty.

CHAPTER XIX

SPEECH AT MANCHESTER

A FEW days after my arrival at Manchester, in November, 1847, the Manchester Athenæum gave its annual Banquet in the Free-Trade Hall. With other guests, I was invited to be present, and to address the company. In looking over recently a newspaper-report of my remarks, I incline to reprint it, as fitly expressing the feeling with which I entered England, and which agrees well enough with the more deliberate results of better acquaintance recorded in the foregoing pages. Sir Archibald Alison, the historian, presided, and opened the meeting with a speech. He was followed by Mr. Cobden, Lord Brackley, and others, among whom was Mr. Cruikshank, one of the contributors to "Punch." Mr. Dickens's letter of apology for his absence was read. Mr. Jerrold, who had been announced, did not appear. On being introduced to the meeting, I said:—

Mr. Chairman and Gentlemen: It is pleasant to me to meet this great and brilliant company, and doubly pleasant to see the faces of so many distinguished persons on this platform. But I have known all these persons already. When I was at home, they were as near to me as they are to you. The arguments of the League and its leader are known to all the friends of free trade. The gayeties and genius, the political,

the social, the parietal wit of "Punch" go duly every fortnight to every boy and girl in Boston and New York. Sir, when I came to sea, I found the "History of Europe"[1] on the ship's cabin table, the property of the captain;—a sort of programme or play-bill to tell the sea-faring New Englander what he shall find on his landing here. And as for Dombey, sir, there is no land where paper exists to print on, where it is not found; no man who can read, that does not read it, and, if he cannot, he finds some charitable pair of eyes than can, and hears it.

But these things are not for me to say; these compliments, though true, would better come from one who felt and understood these merits more. I am not here to exchange civilities with you, but rather to speak of that which I am sure interests these gentlemen more than their own praises; of that which is good in holidays and working-days, the same in one century and in another century. That which lures a solitary American in the woods with the wish to see England, is the moral peculiarity of the Saxon race,—its commanding sense of right and wrong,—the love and devotion to that,—this is the imperial trait, which arms them with the sceptre of the globe. It is this which lies at the foundation of that aristocratic character, which certainly wanders into strange vagaries, so that its origin is often lost sigh of, but which, if it should lose this, would find itself paralyzed; and in trade, and in the mechanic's shop, gives that honesty in performance, that thoroughness and solidity of work, which is a national characteristic. This conscience is one element, and the other is that loyal adhesion, that habit of friendship, that homage of man to man, running through all classes,—the electing of worthy persons to a certain fraternity, to acts of kindness and warm and stanch support, from year to year, from youth to age,—which is alike lovely and honorable to those who render and those who receive it;—which stands in strong contrast with the superficial attachments of other races, their excessive courtesy, and short-lived connection.

You will think me very pedantic, gentlemen, but holiday though it be, I have not the smallest interest in any holiday except as it celebrates real and not pretended joys; and I

[1] By Sir A. Alison.

think it just, in this time of gloom and commercial disaster, of affliction and beggary in these districts, that, on these very accounts I speak of, you should not fail to keep your literary anniversary. I seem to hear you say that, for all that is come and gone yet, we will not reduce by one chaplet or one oak leaf the braveries of our annual feast. For I must tell you, I was given to understand in my childhood that the British island from which my forefathers came, was no lotus-garden, no paradise of serene sky and roses and music and merriment all the year round, no, but a cold foggy mournful country, where nothing grew well in the open air, but robust men and virtuous women, and these of a wonderful fibre and endurance; that their best parts were slowly revealed; their virtues did not come out until they quarrelled: they did not strike twelve the first time; good lovers, good haters, and you could know little about them till you had seen them long, and little good of them till you had seen them in action; that in prosperity they were moody and dumpish, but in adversity they were grand. Is it not true, sir, that the wise ancients did not praise the ship parting with flying colors from the port, but only that brave sailer which came back with torn sheets and battered sides, stript of her banners, but having ridden out the storm? And so, gentlemen, I feel in regard to this aged England, with the possessions, honors, and trophies, and also with the infirmities, of a thousand years gathering around her, irretrievably committed as she now is to many old customs which cannot be suddenly changed; pressed upon by the transitions of trade, and new and all incalculable modes, fabrics, arts, machines, and competing populations,—I see her not dispirited, not weak, but well remembering that she has seen dark days before;—indeed, with a kind of instinct that she sees a little better in a cloudy day, and that in storm of battle and calamity, she has a secret vigor and a pulse like a cannon. I see her in her old age, not decrepit, but young, and still daring to believe in her power of endurance and expansion. Seeing this, I say, All hail! mother of nations, mother of heroes, with strength still equal to the time; still wise to entertain and swift to execute the policy which the mind and heart of mankind requires in the present hour, and thus only

hospitable to the foreigner, and truly a home to the thoughtful and generous who are born in the soil. So be it! so let it be! If it be not so, if the courage of England goes with the chances of a commercial crisis, I will go back to the capes of Massachusetts, and my own Indian stream, and say to my countrymen, the old race are all gone, and the elasticity and hope of mankind must henceforth remain on the Alleghany ranges, or nowhere.

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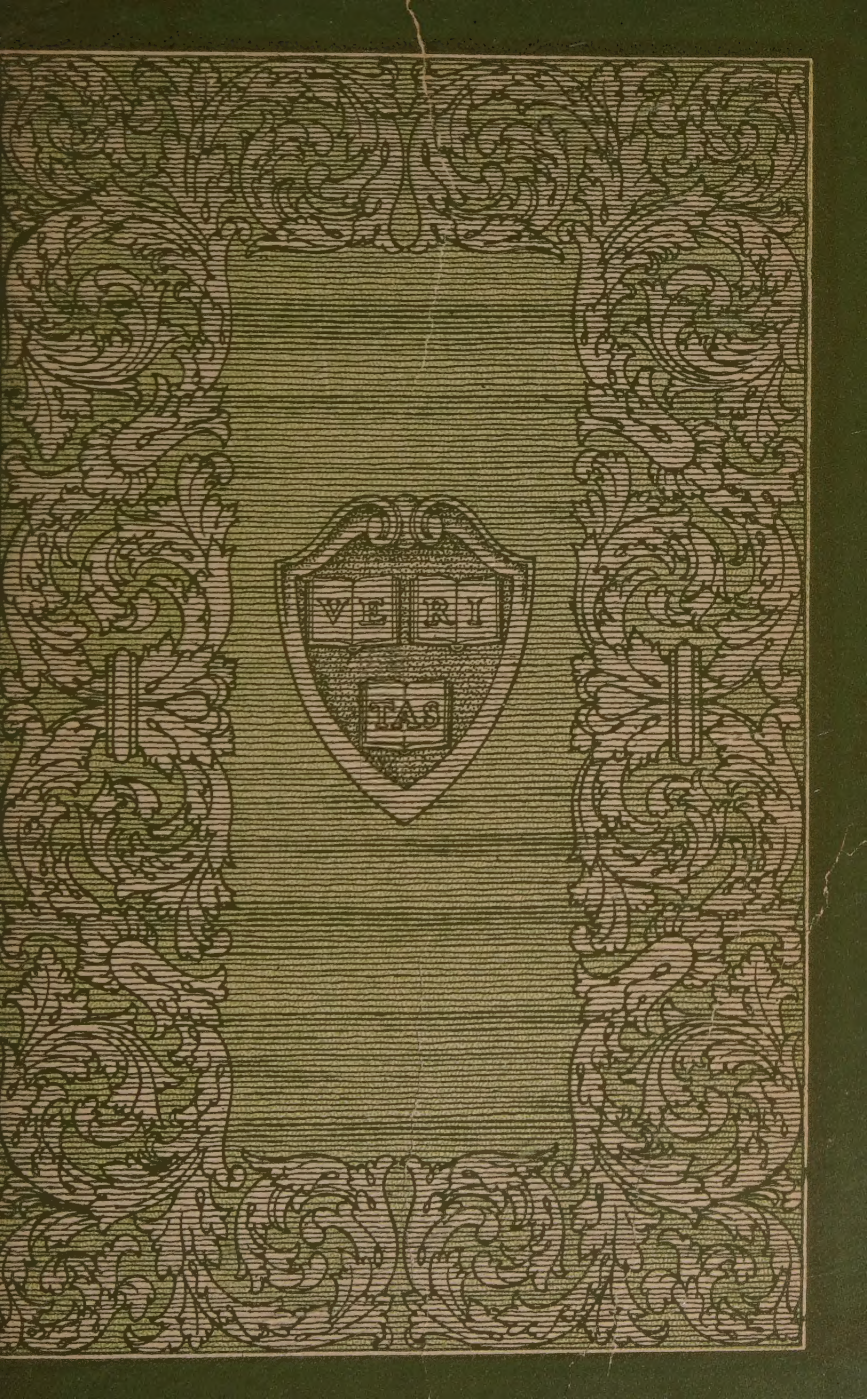
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